

A
PARAPHRASE
ON THE
Ten COMMANDMENTS
IN
Divine Poems

ILLUSTRATED

With Twelve Copper Plates, shewing how Personal Punishments has been inflicted on the Transgressors of these Commandments, as is Recorded in the Holy Scripture.

Never before PRINTED.

Also, a *Metrical Paraphrase* upon the
CREED and LORD's-PRAYER.

Written by GEORGE WITHER Esq;
Author of *Britain's Remembrancer*.

Psalm 119. 5. *Would GOD my Ways were so Directed that I might keep thy Statutes!*

Licensed according to DR DR.

L O N D O N

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А
ПАЯФНЯСЕ
о
ГЛАСОВАНИЯ
И
Divine Poems

FIRST PART
WITH THE
PREFACE
CONTINUATION
OF THE
DIVINE
POEMS
AS THEY
WERE
RECEIVED
IN THE
HOLY
SCRIPTURE

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To all such as have formerly been
Friends to the Author, his Daughter
and only surviving Child De-
dicates these *Meditations*.

IT was seldom my Fathers
practice, (especially of late
years,) to Dedicate his Works
to particular or great Per-
sons; And did I attempt any
such thing now, I should be
afraid lest I might disturb
his rest in the Grave. All
you therefore that had a

The Preface.

kindness as well for his Person as his Works, I desire to accept of my good will in sending this Relique of his abroad in publick; Which though it hath been written some considerable time, is but lately minded or come to hand. And however it happened to be bundled up with other old Writings (where I found it) yet I verily believe it was designed for the Press by those many alterations he had made, which had so blur'd the Original Copy, that I was

The Preface.

was forced to get it Transcribed before it was fit for my self or any body else to read: And having now perused it, I could not in conscience conceal such necessary Truths as are therein contained, in hopes that it may take the effect himself desires in his Epistle to the Reader exprest in his Prayer; believing, that that good Spirit which first dictated those Petitionary words will accompany them to the Worlds end. And then I also believe, that what I have

The Preface.

done in making this publick
will be acceptable both to
God and Man, which that it
may, shall ever be the Prayers
of

From my Lodgings
at Mr. Snowdens a
Printer, at the
lower end of Great
Carter-lane, the
23d of April,
1688.

*Your assured Friend in
all Offices of Love
and Service*

E. B.

ADVERTISEMENT.

THE Copper Plates mentioned in my Fathers following Epistle, in some of his removals from one Habitation to another have been lost, so that I have been forced to get new ones made.

TO



TO THE READER.

In that great Plague, which (as I believe) was the most contagious Pestilence that ever afflicted this City of London, it pleased God to enclose me there, and to give me grace to make such observations upon his Justice and Mercy, as I hope (however others esteem of them) shall never of me be forgotten during life.

A while before this last Visitation, the same gracious God provided me a little place to escape unto, where I did but only

To the Reader.

hear of that which my Brethren suffered, and therefore (as I may well fear) was not so sensible of their misery as I ought to have been.

Yet I was not altogether without Meditations as became the time, (but as the necessities wherewithal God hath yet exercised me would give leave) endeavoured to employ some hours in the consideration of things pertinent to the Honour of my Preserver, that I might not appear less thankful for this deliverance, which was without Terror, than I seemed to be for that which I obtained with fear and danger.

Part of my Musings were upon the Moral Law, the neglect whereof (being the cause of all Plagues) is never impertinently thought upon, much less when the hand of God is extended to chastise us for infringement of the same. And what I then meditated

To the Reader.

ated, is now offered unto the publick view,
that it might the oftner occasion me and
others to be mindful of our Duties.

Neither my Estate, nor the place I lived
in would afford me the use of Books, at that
time, therefore instead of them I perused
mine own Heart to to see what I could read
there: For in the Heart of Man it was
originally written. And though our corrup-
tion hath now so defaced it that we need
some helps to explain the essential meaning
of the Holy Text long since written in Stone;
Yet if we would but be so diligent as good
Antiquaries in examining defective In-
scriptions upon decayed Monuments, we
might sometime find the Truth more cer-
tainly than by trusting over-confidently to
the search of others, who many times deli-
ver their own Fancies instead of the right
meaning of Gods Law.

Others

To the Reader.

Others I confess (though not many in the English Tongue) have to this purpose divulged large Commentaries: But some want Money to purchase them, and some want leisure to peruse them: for they are so large that many Readers had rather venture to break all the Commandments than to scan over those Tracts; and yet perhaps these brief Meditations have expressed somewhat which is not found in any of them.

I profess not (as I have elsewhere said) to teach the Learned, but to be unto them a Remembrancer only of what they already know (which will otherwhile happen by this means even when they take up my Books to peruse them with contempt rather than for any better end) yet they who are as Ingenious as Learned, have entertained them with good respect as not unuseful.

The

To the Reader.

The same Spiritual nourishment which others have tended more artificially dressed for the publick Feasts of the Soul; I have here and elsewhere indifferently fitted for their private refreshments, who are best nourished with plain Diet, and who have heretofore wanted either opportunities or due care to come to those Repasts. And if I can but find means to relieve the Blind and Lame in understanding, till a more powerful means shall fetch them from the Hedges and High-way-sides to be Guests at the great Banquet, I shall hope to have done somewhat worth my pains.

Ignorant persons may be advantaged hereby mediately or immediately; by receiving Information or occasion of Reformation: yea the Composing thereof in Verse will cause many to be the more delighted therewith; Some the better to remember it, others out of curiosity to take notice

To the Reader.

notice of it, who may afterward give it more serious entertainment, and no doubt all good men will afford it a favourable censure so far as it shall deliver the Truth.

So far only I desire it should be allowed, and in that desire do humbly submit the same to the Censure of Authority, and the Success to Gods blessing. Which I beseech Oh Glorious God so to manifest in this Mite vouchsafed out of the Infinite treasury of thy holy Spirit, that like a grain of Mustard Seed it may be fruitful to the encrease of Piety beyond the expectation answerable to so despised a means : For some in these days have perverted the plain meaning of thy Law ; yea some have lately strived both by their words and works to make the same wholly void and of no use, that they seem either not to have known, or to have quite forgotten ; That thy Truth remaineth from

one

To the Reader.

one Generation to another, or That thy righteousness is an everlasting righteousness, in so much that we may justly repeat unto thee this *complaint* of thy Prophet David; Lord it is time for thee to lay to thine hand, for they have destroyed thy Law. Hear my prayer O Lord, and though I am small, and of no reputation, yet since I would not forget thy Law, deliver me from mine Oppressors, and so teach me thy Statutes, that I may keep them unto the end; yea though the proud have me in derision, and almost made an end of me upon Earth, yet let my heart be made so upright in thy Statutes, that I may not be ashamed to remember thy promise made to thy Servant, even that wherein thou hast caused me to trust; Let it quicken me, and be my comfort in my troubles. For thou art all my portion, and I have determined to keep thy

To the Reader.

thy word ; Before I was afflicted I went so much astray that it was good for me to have some troubles. O let me hereafter be always exercised in thy Law ; Let it be a Lanthorn unto my feet, and a Light unto my path. Look upon me, and be merciful unto me as thou usest to be unto those who love thy name. Let the proud be ashamed that they have dealt falsely with me. Let such as fear thee be turned unto me, and comfort thou me according unto the years wherein I have been afflicted, that they who see it may glorifie in thy name, for mine eyes have almost failed with waiting for thy assurance. Though I have gone astray like a Sheep, yet seek thy Servant, and deal with me according to thy mercy. Let all these my Supplications come before thee, that my Soul may live, that my Lips may praise thee, and that my Tongue

To the Reader.

en Tongue may sing of thy Goodness and
to Mercy for ever and ever, Amen.

thy Sir, among other kindnesses vouchsafed
myr your Neighbourhood, I received from
you the Copper Plates, which are now
made use of in this Book. The words
which I have added unto those dumb
figures will make them (I hope) much
more profitable, and cause them to be a
means of publishing those Caveats and
Universal Duties which are pertinent, as
well to the General well-being of Man-
kind, as to the Glory of God; which two
things were the proper ends of our Crea-
tion, and ought also to be the chief care
of our life.

To those ends therefore, and that your
forecast might not be unprofitably bestowed,
I have returned the Copies of those Fi-
gures which you gave me, illustrated with
such

To the Reader.

such Meditations as my leisure and ability could afford. And they do now as well speak as make signs what is prepared for wilful Transgressors of these Laws whereby if God may receive any honour or his Children profit, I desire it may be some honour and advantage, which is the desire of

Your Hearty and Well-wishing Friend

GEO. WITHER.

THE

UMI

The Decalogue.

1



Happy shall that man become,
Who this Law departs not from:
Blessings will descend on him,
From the Mount of Gerizim;
But from Ebal they shall hear
Curses, who rebellious are.
Death, for them, attending stands,
Who shall break these just Commands;
And to those who them obey,
God proposeth life for aye.

B

THE

THE Prologue

*Let All these following Lessons learn,
For all Mankind these Laws concern.*

ALL you who Sons by Grace or Nature be,
Give ear to what my Muses preach to me ;
For, what I now do purpose to declare,
No less, than Universal Statutes are,
Which every Child of Adam (here beneath)
Must keep in person, on the pain of Death,
Or, by a faithful Penitence procure
An able Pledge, to pay his Forfeiture.

You, who by Nature, had the means to know
What Duties, *Creatures* to their Maker owe ;
Read here, what by God's Finger once was writ
Within your hearts ; that you may practise it.
And having lost that Light which Nature gave,
Take what you may by Grace's tender have.
On fleshly *Tables* once again renew
The fair impression which at first he drew :

The Prologue.

3

For, 'twas your *Sin* which thence Gods *Law* did
And, *Ignorance* therefore excuseth not. (blot

Tou, whom the *special grace* of our *Creator*
Brought by his power Almighty thro' the *Water*
Of sound *Baptism*, (and, within the *Flood*
Of his dear *Sons* most pure and pretious *Blood* ;
Drown'd all that *Hoast* of *Sins*, which our *Grand*
Had mustred, for our final overthrow :) (Foe.
Observe *you* also, this renowned *Law*,
To keep it, with a loving filial awe,
Lest (though you scap'd enraged *Pharob's* *Hoast*)
Your entrance to the promis'd *Rest* be crost :
And lest your following what your *Lust* deviz'd
You, in your lawless wandrings be surpriz'd
By those (yet living *Tyrants*) who possess
The passages, of this *Lifes* *Wilderness*.

For, though in *Act* we cannot keep entire
So strict a *Law*, we may in our *desire* ;
And where *Desire* is not perverted quite,
We have a ready means to set it right.
If any say or think this *Obligation*
Pertaineth only to the *Jewish Nation* ;
They are deceiv'd ; for if they well compare
These *Precepts*, to those *Laws* which written are
Within our hearts, it will be out of doubt
That, these, are but the same transcribed out.

In *Stone*, they were engraven long ago
Lest all the World should quite forgetful grow

B 2

Of

The Prologue.

Of these their Duties, To the Jews God gave them
 To be preserv'd from loss: From them we have
 Distinguis'd by two Tables to be known, (them
 From Laws, that were peculiars of their own:
 And though some literal circumstance be found
 Appearing to oblige beyond the Bound
 Of Legal Ceremonies, which to some
 A means of stumbling and offence become;
 Yet they, that meekly minded are, shall see
 The Essence whole, and so distinct to be
 From what is meerly Jewish; that no Doubt
 Shall give the weaker conscience thereabout;
 For that which is essential may be 'spide
 From what should only for a time abide
 As evidently as our bodies are.
 Discerned from the ground which once we were.

It is the Abstract of the Law of Nature;
 And that which every Reasonable Creature
 Which hath a Body, must submit unto,
 With Incorp'rials, we have nought to do:
 Nor us, to search concerns it any way
 What Law they are obliged to obey.

Salvation comes not by this Law indeed,
 Yet knowledge of our Sin, and that we need;
 A Saviour for it, by this Law is taught;
 Till which be known, no safety can be wrought.

Tis true, we can keep it, yet it may
 Keep us, from running quite out of the way;

The Prologue.

Or, keep us humble, That the works of Grace,
May in our hearts, the better take their place.

It maketh no man pure; Yet 'tis a Glass
By which the fairest of old Adams race
May view themselves deform'd, and also see
In what defects they shoud repaired be.

It makes not streight; and yet it may supply
A helpful means, our selves to rectify.

It gives not light; but they that see may find
It yieldeth light to those who grow not blind,
By wilful faults; and Stubbornly contemn
Those Beams of Grace, which might enlighten them.

It gives not strength to go, (we must confess)
But, yet, it shews a way to happiness.

And, they who can but love it, when they know it,
Shall either be vouchsafed strength to go it,
By mediate help, or by immediate Grace,
Exalted be to their desired place.

It cannot merit Love, But it may shew,
Whether, or no, our Love be false or true.
Though 'tis not life; It is the death of Sin,
Whereby the life of grace doth first begin
To shew that living Faith, wherein consists
The truth of their profession who are Christ's;
And they are not suspected without cause,
False Christians, who conform not to these Laws.

It is a needful Tutor, though it stand
With looks still frowning, and with Rod in hand

The Prologue.

Tis truly *Good* though ill thereby we know,
 And oft befriends us, though it seem a *Foe*.
 It all condemns not, though it puts in fear,
 It brings to *Christ*; and then it leaves us there.

In brief, this Law shall ever be in force,
 Though from *Believers* God remove the Curse.
 It shall in *Essence* never fail a jot,
 (Although some *Accidents* continue not.)
 And therefore, they whose Faith shall them preser,
 Observe it as a good REMEMBRANCER.

To these for comfort and encouragement,
 The *promise* which attends it we present
 With all the circumstances, which may give
 Assurances, of what they well believe;
 Without those Plagues or Terrors which we find
 Presented to correct a slavish mind,
 For they that love their *Founder* need no bands
 But love to keep them true to these commands.
 Love is the *Laws* fulfilling, 'tis that end
 To which both *Laws* and all good *Actions* tend:
 And he that Loves, unto himself is made
 A Law, whereto we nothing need to add.
 Before the rest, our *Muse*, to fright them sets
 The *Types* of *punishments*, and horrid *Threats*:
 If either, may bring home the Soul that errs,
 God's be the praise, the Comfort of it theirs.
 And let me share the prayers and the bliss
 Of those that shall pe profited by this. *Amen.*

Com-



*Pharob, by great wonders wrought
To acknowledge God was brought,
And had Reasons light to see
Who, his only God should be.*

*Had he well that Gift employ'd,
Special Grace, had been enjoy'd;
But, no use thereof he made,
And so, lost the gift he had;
Stubborn too, the Fool did grow,
And ran headlong to his woe.*

Command. I.

*Seru out one God, and let him be
That God who made and ransom'd thee.*

TO such as love, our God of *Love* makes known
A Duty, and a benefit, bestow'n;
That they might know the object of their *Creed*,
And, in the way of Righteousness proceed.
For, by the Preface (of what follows here)
A freedom from a Bondage doth appear.
And by the *Substance* of this great *Command*,
A Duty we may likewise understand.

To them whom no kind usage may persuade
From sinful Paths (till they afraid are made)
We here exhibit *Pharob*, as a chief
Of those, who suffered for an *Unbelief*
Join with contempt of God; that, such from thence
Might move'd be to faithful penitence,
To them that shall with Reverence and fear
Receive the holy precept which they hear,
We shew with *love* and *mercy* how they may
Observe the *Streight*, and shun the crooked way.

There

There is one God alone ; That God is he
By whom we formed and reformed be,
And they who serve another, or deny
His Attributes, commit impiety.

This God, (that's God indeed) though he might
My will and pleasure is, you shall obey
Me only as your Lord, (and unto us
No reason render, why it should be thus)
Proceeds not so ; but hath declared why
We should accept him for our Deity,
And peradventure this vouchsafed he
To teach them knowledge who his Picture be,
And shew to us (by being meek and kind)
How from false Gods the true one we may find.

For to be God is to be good, and so
In Goodness infinite, to overflow,
That all may taste thereof (excepting none).
Such is my God, and he is God alone.
The Egyptian Bondage, tipified all
The Race of Adam, in their native Thrall,
And as their temporal Saviour, Moses than,
Left not behind one hoof, much less a man,
Inslav'd to Pharaoh, so the blessed Son
Of this Great God hath ransom'd every one
From that sad house of Bondage and of pain
Where we, without Redemption else had lain.
For which great favour, he from us doth crave,
That we no other God, but him should have.

And

And that we love him with a Reverent awe,
Which is the whole fulfilling of this Law

This *Gracious* God, by many is rejected,
And as they understand, or stand affected,
They take, or make up *New ones* of such things
As almost to contempt, the *Godhead* brings.

He of *himself* would make some *Deity*
Who his own power so much doth magnify,
As if by that he thought to gain access
To present and to future *happiness*.

He makes the *World* his God who thinketh fit
To love, to follow, serve, and honour it;
As many do, and they who much incline
To love this God, are enemies to mine.

He makes his *Lust* a God who doth fulfil
In every thing his own unbridled Will :
This Tyrant many serve ; Yea this is He (free.
Who makes them *Bondslaves*, whom God feareth

He makes the worst men *Gods* who doth obey
Their Pleasures, in an unapproved way,
Or their imperious threatening so much feareth
As think it from his Duty him deterreth.

He makes the *Devil*, God ; who doth believe,
By evil means good blessings to receive ;
Which very many (very often) doe
Whose words deny him, and desie him too.

But some of us not only Guilty stand
Of being breakers of this first *Command*,

By

Commandment I.

11

By serving Gods beside ; (and more than) ~~him~~,
Who from *Death, Sin and Hell*, did us redeem.
But, either we neglect him also quite,
Or, practise works to him so opposite,
That into worse impieties we fall
Than such, as yet, confess no God at all.

For, by *distrust, self-love, backsliding fear, inconstancy, Presumption, fruitless Care, impatience, Grudging, Frowardness or Pride*,
With other such ; our God we have deny'd
More oft than once, and oftner fear we shall
into this error through our frailty fall.

This *Law*, (in some degree) is also broke,
Unless we, to our powers, due care have took
To shun each cause of breaking it ; The Chief
is *Ignorance*, (the ground of misbelief.)
The next, is to be oft, and willingly
Among Professors of Idolatry.
The *Third* is *Servile fear*, which many ways
The Heart unto Idolatry betrays.

The last (not least) is when the sway we give
To any *Lust or Sin* : For (thus believe)
Such men, to gain the full of their delight,
Will change their *God*, or leave *Religion* quite.
Yea, they who hate at first so gross a Sin,
Are by the Devil this way hooked in.

This Meditation here had found an end
But that there are, some others who offend

Against

Against this Law, in such a high Degree
As that they must not quite unmention'd be.

The truest God, confessed is by them
Their only God: They serve and honour him
In outward shew; and if believe we may,
What they themselves have pleased been to say.
They love him too; But either they mistake him
Or, by their own invention, so new Make him,
That though they speak him, by a gracious Name
The goodness of his nature, they despise
By making him the Authour to have bin
And cause original of every Sin:
For in affirming that the fall of Man,
And Sin, and Death from Gods meer will began,
They say no less; Although they praise him most
For being good to them, and some few such.

To say of these I am no whit afraid,
As of old *Idol-Makers*, hath been laid.
Their God and they are like, for on their Will
They ground their practices (which must be still
Supposed just) and some, perchance, of them
Would be as cruepas they fancy him
But that their *Finite Natures* cannot reach
The Tyranies which they of him do preach.

Let us of such impieties beware,
What we conceive of God let us have care,
And not (with foolish Hereticks) suppose
By teaching common truths, and making shows

of holy piety to keep Gods eye
 from seeing when we wrong his Majesty.
 For, if he be displeas'd with such as make
bad Creatures of his *Godhead*, to partake,
 how much more cause have they his wrath to fear,
 who make him worse than his *worst Creatures* are?
 And that prime Attribute have overthrown,
 by which, he chiefly to be God is known?
 For, none are bound to serve him (by this Law)
 but such as he did out of bondage draw.
 Or if he drew not all, then some there be
 who, though they have a *God*, ours is not he,
 at least in such a manner as may give
 these Unbelievers courage to believe.

Their *God* they say did some unhappy make
 to shew his *power*; and for his *Glorys* sake;
 My *God* is he, who pittied their Estates,
 whom these do fancy hopeless *Reprobates*
 in Issue leaving out of that temptation,
 in which they lying to their Just damnation,
 and for the day of wrath no sinners made
 but such as do abuse the Grace they had.
 Their *God* is he, who forc'd mankind to fall
 and mine is he, who did Redeem us all.

My sweet *Redeemer*, so my heart incline,
 That, I may always keep this Law of thine

Amen.

Command. II.



*Superstition here is free
If her Idols rais'd may be ;
And with Zeal the same pursues
If will worship she may use.
When, she should obey or bear
Sacrifice, she doth prepare.
Such Religion to profers
Is but irreligiousness :
And for that presumptions vain,
Many Israelites were slain.*

Command.

Command. II.

*Let every Hand and Heart refrain
An Image of our God, to fain.*

Hand,
Three thousand suffered by their brethrens
 For offering violence to this Command ;
 And for committing of the same offence,
 The Sword hath been in action, ever since,
 (Some where or other) to the devastation
 Of many a powerful and renowned Nation.

For to adore one Godhead, and no moe,
 Save him, to whom such Duty all men owe,
 Sufficeth not, unless our adoration
 Be such as may obtain his approbation.
 A forged worship meriteth a Rod
 As truly as a falsified God ;
 And such as do their own *Religion* frame,
 Serve but their *Fancies*, though God bear the name.

When humane wit, had stol'd away the notion
 Of Gods true Being, and of true *Devotion*,
 She calling to remembrance that each Creature
 Had in it some impression of his nature,

Did

Commandment II.

17

Did blindly seek him, by that couz'ning light,
And lost at last the knowledge of him quite.
For, some did make him Figures like their own ;
Some like to beasts, and some like *forms unknown* ;
Then by degrees the Devil screwed in
To seem a God, and made the foulest Sin,
Thought pious worship : For, though vile it be
To picture him whose form we cannot see,
And to ascribe to him imperfect features
Who gave their bodies to the fairest Creatures ;
And in whose Essence all perfections are,
Yet in their wickedness they staid not there,
By wicked Ceremonies they invited
The world to think the *Godhead* was delighted
With hellish actions for their living seed,
In horrid wise to death did often bleed
As acceptable offerings murtherous hands
Were thought the Actors of his just Commands,
And *drunken Riots* with *lascivious Games*
Seem'd holy *Duties* and had holy *Names*.

Nor did the *Gentile's* only thus misdo
But many *Jews*, and many *Christians* too,
The self same sins in Essence did commit,
Though with new Vizzards they had covered it.
For how much better are their Festivals
Then *Bacchanalian Riots*, in whose Halls
And Parlours are assembled (in the stead
Of those poor Souls, whom Charity should feed)

C

A

Did

A Rout of *Rearing Ruffins*, who are there
For nothing but to drink, or game and swear ?
Except it be that they might soon undo
Those fools which do abuse Gods bounty so ?

Mens follies make them frequently to err,
And, then, they *Vice* for *Vertue* do prefer.
Their *Superstition*, makes them think amiss
Of *God* ; And then their service of him, is
Accordingly devis'd : they favour not
That worship, which their wit hath not begot.
They fear him *Tyrant-like*, and dream that he
Is pleas'd with such like works as *Tyrants* be.

For Carnal wisdom, cannot be content,
Unless it may be suffered to invent,
The *Scenes*, which make her *Stage Religion* seem
To Superarrogate in her esteem.
Some, tho' they Scoff Idolatry, are hardly brought
To serve a God of whom they have not thought.
A *circumscribed Form*, to which, they may
Address themselves, in that corporeal way,
Which they affect and therefore up they rear
Such Calves, as to their Fancies do appear :
Yea sometime such *Ideas* they devise,
As Piety would hate, and wit despise.

Some others are too homely, and too bold
Another way, and no man layeth hold
Upon the *Truth*, who thinks to seize thereon,
By searching for it, in himself alone.

These

A

These Sins against this Precept justly blam'd
 As thereto accessory have been nam'd,
 In what we mused, on the Law before
 To which are added here, three other more,
 Vain Curiosity, blind Superstition,
 Prophaneness, and a changeable Condition.

By these we are perverted, yea, by these
 Our God is formed as our fancies please ;
 Sometime (like those of whom the *Psalmist* speaks)
 The God which to it self mans *Fancy* makes ;
 Is either blind or careless. God, (says one)
Beholdeth not those evils that are done,
Tush, God regardeth not, another says,
 The folly or perverseness of our waies.

Some others make unto themselves, a God
 So mild, as if he never us'd a Rod.
 And, some again do fancy him to be
 So cruel ; that their God appears to me
 To be that *Saturn*, now set up again,
 Who (as the ancient heathen Poets fain)
 Devour'd his Children ; And they fain him, for
 That which the *God-like* nature doth abhor.

These Evils to prevent ; This Law divine
 The wandring *humane Fancy* doth confine
 All men in Sacred worshipings restraining
 As well, from *Intellectual Objects* faining,
 As from Corporeal forms : And him God threats
 Who due performance of this Law forgets.

For God himself who knoweth best how far
By representations, it convenient were,
To shadow forth his *nature*, did devise
As many and as few as might suffice.

God knew, that if man's frailty might not see
Some *objects*, whereupon might fixed be
His weak Devotion, he would either make
Vain Fictions, or *Devotion*, quite forsake.

It therefore, pleas'd, his goodness to prepare
Those objects for the Jews, which fitting were
For them, such was the Serpent made of brass
Till by Idolators abus'd it was.
Such were their Temple and the Mercy Seat
On which or towards which their eyes were set,
In their Devotion; that the wandering sense
There being fixed, Faith might fail from thence
The safer flight, and that Religion may
A body have, wherein her Soul may stay;
For, doubtless that Religion is untrue,
Which hath no outward shape for men to view.
As for the Jews: Our weakness, tending too
God, hath vouchsafed the like, for us to do.

He hath advanc'd for us to look upon
The Image of his *Crucified Son*,
And limb'd him in his word with such dimensions
As may, and should employ our Apprehensions,
Without all vain additions of our own,
Until, the *Essence* of it, may be known.

Nor

Commandment II.

21.

Nor of our selves nor to our selves was made
This Image ; But, the same, from God we had.
He set it up, for us to fall before it ;
To contemplate ; to honour ; to adore it.

This Image he that faithfully shall view,
Thereby, that long left Image may renew,
Wherein Mankind was framed by God's hand,
And in that *likeness* we shall ever stand.

Still praised be that *Image*, which hath power
To perfect such Imperfetness as our :
And let all those who shall the same despise
Be guilty of the worst *Idolatries*.

*Ob Christ so perfect my renewed will
That I this holy precept may fulsl.*

Amen.

C 3

Command.

Cannery Queen 15

200

buttercup

3



Curses, Blasphemies, and Oaths,
 Some, can vary as their Cloaths ;
 And, the *Ruffin*, now, begins
 To seek fashionable sins,
 No more fearing to *blaspheme*,
 Than to take a praiseful Theme ;
 But the Sin they count so small,
 Doth aloud for vengeance call :
 And, in *Figure* here we view
 What for this offence was due.

C 4

Command.

Command. III.

*If thou wilt free be kept from blame ;
Take not in vain GOD's holy NAME.*

TO fright *Blasphemers*, we present them with
An Emblem, of the Son of *Shelomith*:
(Who worthily, condemned was to dye,
And, Stoned for his daring Blasphemy.)
For, 'tis a Crime now ripened in excess,
Though branded with a horrid Guiltiness,
And of this *Blot*, (who ever standeth free)
All these that follow deeply Guilty be.

The Common Swearer: For, his impious tongue
Not only to the *Godhead*, offers wrong;
But, (to his power) he sometime rends and tears
Christ's holy *Body*, when he vainly swears.

He that affecteth cursings groweth foul,
By what this *Law* forbids, For; on the Soul
Which loves to Curse, these plagues are often
Which to befall another, are besought. (brought

They are not in a mean degree to blame,
Who shall profane the great *Almighty's* name

Through

Through Levity, as when him name they shall;
For trifling Causes; or, no cause at all.

He, that with Oaths, protesteth in matters vain;
Or, swearers for Truths, what he himself doth faint;
Or, tells for certain, an uncertain thing;
Or, vows to God, what he neglects to bring;
Or, maketh vows of what are not allowed:
Things lawful; or, things comely to be vowed;
Even he who ere he be that shall transgress
These ways, is tainted with a guiltiness.
For, all these ways, Gods name is vainly used;
And such offences cannot be excused.

To these we add our *Scevites*, who presume
The power of *Exorcisms* to assume,
And work by *Conjurations* of such kind,
As may no lawful approbation find,
And much from these, those Cheaters differ not,
Who by confederacy the name have got,
Of cunning men or women, and pretend
To know black Arts and Practice, to defend
Our bodies, or to keep our goods from harms,
By wicked Spels; profaning in the Charms,
The names of God, or portions of his Writ;
For, in such Actions they dishonour it.

Nor is he better who delights to make,
Gods Truth a Theam for vain discourses sake,
Or, thence extracteth Jests; or, reads, or hears
His Word, with heedless Eyes, with careless Ears,

Or

Or unprepared Heart. Nor, are they less
Prophane ; who to conceal their wickedness,
Or, meerly to be deemed men devout :
Still at their Girdles bear, *Gods Book* about,
Or, Study holy Scriptures to devise :
A Cloak for *Sins* ; and proofs for *Heresies* ,
Or, truths pervert their falsehoods to maintain,
For, all of these assume *Gods Name in vain*.

They of the like offence partakers are,
Who (as they term it) make a *Holy War*
For *Christ* ; And in his name do that pretend,
Which is for some concealed wicked end.
All they who pray for these, (by name of such,
Do fight *Gods Battles*) do offend as much
If they shall know it ; For, accursed is
Such bold and bloody policy as this.
He that plots *Treason*, or invents a *Lie*,
The Cause of God or Truth to justifie ;
Doth Stray as wide : For, to assist his *Foes*,
These in *Gods Name* ; within his Ensign goes.

Moreover they are guilty of this *Crime*
Who in *undecent manner* or *ill time*
Reprove, or threat, or comfort, or apply
Gods promises, or *Judgments*, or deny,
Their needful application in *Gods Name*,
When time, and place for them require the same
For, of the Service, careless they appear,
Pertaining unto him, whose name they bear.

He breaks this *Law* who runs ere he be sent,
 And in Gods name speaks what God never meant,
 He that from *Holy Orders*, goeth back,
 And by his Idleness becometh slack
 In Duties of his *Calling*; or (grown rich,
 By *Church promotions*) thinks it overmuch,
 To execute that Function as he ought,
 To which with wealth and honour he is brought,
 Even he, what fair excuse so ere he make,
 Is justly said *Gods name in vain to take*.
 For, if he proveth guiltless, he receiv'd
 A dispensation, more than I believ'd.

A Prayer without Faith; a formal mention
 Of Gods due praise, without a due intention.
 Yea, vain or complemental Salutations,
 Without Sincerity are prophanations
 Against this *Law*, though many men have thought,
 That these are signs of persons better taught.
 Dissembling *Fasts*; Thanksgivings mumbled out,
 With babling Repetitions, (and devout,)
 In aught but feigned *Term* or length of *Time*,
 Do make men guilty, likewise, of this *Crime*;
 Nay many Sermons of the *vulgar strain*,
 Are taking of the *Name of God in vain*.

He that his *Church* or *Chappel* hath bedeckt,
 And yet Gods living *Temples* doth neglect.
 He, that a love to those, doth seem to carry,
 Yet, leaves defac'd his outward *Sanctuary*;

He

He that to bend his body is ashame'd,
 When he shall here his blessed Saviour nam'd,
 He that without an *inward Adoration*,
 Bows outwardly, or, with an *Affection*,
 To mimick Gestures; or, performs the same,
 Unto the vocal sounding of the *Name*,
 Or either practiseth, or leaves undone,
 Such Duties in *Contempt* of any one;
 Even *He* (though to be guiltless he pretends,)
 Against this Third Commandement offends.

But none this holy precept more have broke
 Than they, who on themselves *Christs* name have
 Yet livelike *Infidels*, excepting those,
 Who guild *Hypocrisy* with *Godly shows*,
 And under pious habits use to prey,
 On those, (who being more sincere than they)
 Are threatned, and suppose all well bestown,
 While these will take, till nothing is their own.
God keep his Lambs from these as from the worst
 Of all *Dissenders*, and the most accurst.

The Faults condemn'd, seem nothing to have
 To this abhorred Hell begotten Sin,
 Are *Drunken Jollities*, *unbridled passion*,
 A wicked *Custom*, *Slight consideration*,
 And evil *Nurture* (but much blame is cast,
 On Tutors and some Parents for the last,)
 All these must therefore shunned be by him,
 That would not *Swear*, *For-swear*, *Curse* nor *Bla-*
pheme.

Commandment III.

29

This must be likewise heeded, that unless
We still (on all occasions) do confess,
The *Name* of *God*; and Sanctifie it too,
By such good Duties, as we ought to do :
(As in *Relieving* those who in his *Name*,)
Shall ask (without abusing of the same,)
In swearing by it, when just cause requires,
In suffering for it, (though by Sword and Fires)
When *God* may be dishonour'd, by a base
Forsaking of our *Faith*, or of our *Place*.
Yea, if we be not ready to our might,
In all *Gods* Attributes to do him right ;
And honour him, in *Deed*, in *Word*, and *Thought*,
In what we can, (although not as we ought)
We faulter in our Duty ; and 'tis plain,
We do profess to bear *Gods* name in vain.

“My Heart LORD GOD so settle in thy way.

“That I this *Law*, may never disobey.

Amen.

Command. IV.



'Tis not in the Common *Creed*
That he gather'd Sticks for need,
Who for *Sabbath breaking* dy'd,
For all wants were so supply'd,
That it seems he did transgres,
By *Contempt*, or *Carelessness*.

He commits the same offence,
'Gainst this *Precept*'s moral fence,
Who the Christian Sabbath's wrongs,
And a Plague to him belongs.

Command.

Command. IV.

*To hallow, do not thou forget
Those times, which God apart hath set.*

YOU that our Christian Sabbath do despise,
Behold this *Figure* with regardful eyes :
For, though on us this Precept doth not lay
The Ceremonial service of the day ;

Or, to a Jewish *Sabbath*, us confine ;
It n'retheleſs, a Duty doth enjoin,
Which no man living can be freed from
Till to the general Judgment *Christ* shall come.

For, *Nature* urges, that convenient *Rest*,
Should be allowed both to *Man* and *Beast*,
Lest their corporeal substance should miscarry
Before the time ; And 'tis as necessary,
The Soul should have some leisure to attend
His will, on whom her *being* doth depend.

Freemen, may rest their bodies when they please,
And *Wise* men, know how far to take their ease :
But, lab'ring *Beasts*, and *Men* who are *depraved*,
Or, they whom wants, or *Tyrants* have *enslaved*,

Had

Had restless lived, till their life time ended,
Unless this holy *Law* had them befriended ;
And they who to the flesh most favour show
For Soul affairs, but little time allow.

This God at first foresaw, and for that cause
(Though in *Man's* heart he then ingrav'd his Laws
Essential, and long oblig'd him not
To such additions as time since begot)
Yet when he found that error and transgression
Had wholly rased out the first impression ;
To stop Corruptions Growth, he afterward
To Rites, to times, and places had regard.

All men at first had liberty to take
What daies they pleased *holydaies* to make ;
Or, for convenient *Rest*. Nor did from all
This freedom cease when *God* the Jews did call
To keep their *Sabbaths* ; For, to *one set day*
No Nation were oblig'd save only they ;
Nor, had the Gentiles any other *ties*
Save to observe it in a moral wise,
So far as might preserve unto the *Creature*
The freedom and well being of its *nature*.

A Law concerning Rest and *holy Dues*
Confin'd indeed the people of the *Jews*
To *one set day*, even one set day in seven,
To them were *Ceremonies* also given
Concerning it ; which no man might transgres
(Save in great need) without much guiltiness

D

That

That *Law*, which nature simply had received
 At our first *being* was to them derived
 With such like *Accidents* as might be best
 To keep them firm, and bring in all the rest
 In Gods appointed season to embrace
 The *Law of Nature* in the *Law of Grace*.

Their Customs and their Ceremonial day
 With *Christ* was buried and so swept away.
 When he arose from *death*, that to renew
 And celebrate the Sabbath of the *Jew*,
 We are no more obliged than to rear
 Their Temple, and to build their Altar here,
 And yet, lest man's corruption and the lack
 Of *Accidents*, might bring the Substance back.
 Even to the first neglect, *Christ* dist instate
 His *Church* with power to change or abrogate
 The Circumstances of this *Law*, so far
 As needful seem'd, Provided that it were
 Essentially preserved, and in this
 She hath performed what required is.

For, though the *time* be changed, it retains
 The same *proportion*; It for use remains
 The same in *Essence*, and that being so
 The same obedience, is now due thereto,
 And, to what Circumstance the *Church* thinks fit,
 To help continue the right use of it.

Now therefore, though that every day be free
 For works which truly necessary be;

And

And, though those *Worshippers* which are sincere
 May worship any day or any where,
 Yet none can without guiltiness despise
 The *Places, Rites or Times*, of *Sacrifice*
 Appointed by the *Church*, while they accord
 What may be authorized by the *word*.

This Law is therefore broke when we despise
 The *Fastings, Feastings, or Solemnities*
 The *Church* appoints, or if we shall deny
 Such daies to honour and to sanctify
 By rest from Common *Labours*, whensoere
 We may without much damage, them forbear ;
 Or, if we vilify those *Christian Rites*
 Whereto the publick discipline invites,
 Or, them perform not on their proper day
 As often as conveniently we may.

This Law is broke, if to our lab'ring *Beast*,
 Or, *Servant*, we allow not so much rest
 As nature shall require, and may conduce
 To keep them able for our lawful use.
 Or, if we shun not all occasions too
 Whereby we may against this Law misdo.
 And they are these ; A *hardned heart*, a *mind*
 Prophane, and unto *Greediness* inclin'd,
 A *false belief*; *false liberty*; *false knowledge*,
Frequenting of the Company and Colledge.
Off false believers; (From whom self will pride
 And Superstition no man can divide.

Let no man then that lawless freedom take
 Which may occasion strife or scandals make,
 By needless Labours, nor mis-censure them
 Who take some liberties which they condemn,
 In things indifferent, and shall not move
 In such gainst which their Governors approve ;
 And in their manners let them peaceful be,
 Though they in their opinions disagree.

Let not those times the *Church* hath set apart
 To rest the body, to instruct the heart,
 And to preserve a due Commemoration
 Of every blessed means of our Salvation,
 Be judged vain, or, that they do not draw
 Authority sufficient for this *Law* :
 But let them know for *Truth*, though not for news,
 That all the *Feasts* and *Sabbaths* of the *Jews*
 Were but the *Types* of ours ; and that if they
 Shall for the *Shades* the *Substance* cast away,
 They are unwise ; and guilty of offence
 Against this *Precept* in the moral sense.

Let those who for the *bodies* ease and pleasure
 Part of this *time* allow ; preserve the *measure*
 That's justly due, and in due manner too
 Do that which is allowable to do :
 Not for the *Soul's* well-being caring less
 Than to prevent the *Bodies* weariness.

Let them who of the *Soul* most heedful seem,
 Remember, still, the *Body* to esteem.

Commandment IV.

37

A Portion of that *Manhood*, for whose sake
Our *Sabbath-maker* did all *Sabbaths* make,
And give it so much liberty as may
Make pleasant all the Duties of the day.

And since no private Spirit can impose
A *Rule* for all; let all be rul'd by those
Who by a publick Spirit come to learn
What may a publick body best concern.

Or, if among us any one shall deem
There is a truer *way* made known to him ;
So let him walk that he himself approve
To be in all his waies a Child of *Love*.
For sure I am, that if the common peace
He keep until *humility* increase,
True *knowledge* in him he, then plain will see
Who best expounds this *Law the Church or He*.

*Come Holy Ghost, so sanctify my heart,
That from this Law I never may depart.*

Amen.

Command. V.

Honor thy Father and thy Mother.



He that fought his *Father's death*,
Sonless, yielded up his breath.

He, that would his *Prince* have slain,
Had his pardon sent in vain,
For although the *King forgave*,
Justice urg'd her due to have,
That *Rebellious Children* may
Learn this precept to obey,
And the *Subiect* stand in awe
How he Sins against this *Law*.

D 4

Command.

Command. V.

*On them all honours due, bestow,
Who, by the Name of Parents go.*

WHAT of Rebelling *Subjects* will become,
And graceless *Children* view in *Absalom*:
For, whose Offence the Earth did (as it were)
Refusal make his Bodies weight to bear,
And *Heav'n* rejects it : that they might present
Him hanging for a dreadful *Monument*
Through Ages all, to warn and keep in awe
The slayers and Infringers of this *Law*.

This foremost *Precept* of the *second Table*
Unto the first, in this is answerable
They both enjoyn and *Honour* where 'tis due,
Their differences are these which do ensue.
Here *bleffing* follows ; there it went before
One Parent, that concern'd ; This, many more.

He that shall break this *Precept*, maketh snares
Wherein to hang himself at unawares,
And overthrows (as much as in him lies)
All *Common-weals*, and all *Societes* ;

Yet

Yet, some affect it not, but loudly cry
 For times which may erect a Parity.
 And, some who dream they keep it, are to blame
 By being ignorant how far the Name
 Of Parent reacheth, which we briefly show,
 That they might better do and better know.

We from the *Parents* of our *bodies* have
 A *natural being*; and they justly crave
 To be obey'd in all things, but in those
 Which either may Superior powers oppose,
 Or, to some Being hurries us, that shall
 Be worse, than to have never been at all.

Beside these *Parents*, we to many more
 A Duty, by this Obligation owe.
 The *Fathers* of our *Country*, by this *Law*,
 First claimeth of us, *Honour, Love and Duty*,
 And from himself, the same *Prerogatives*
 To his Inferior Magistrates derives.

There is a Fatherhood in those that be
 Our *Elders*, and our *Betters* in degree.
 Our *Masters* also, may have warrant here,
 To challenge from us, *Reverence and Fear*,
 And *Husbands* also may infer from hence
 Good proof of right to their preheminence;
 And if a witness wanted thereunto,
 My *Wife* I know, would say the same I do.
 And that, I give God thanks for as a blessing,
 That is not found in every mans possessing.

Our

Our *Ghostly Fathers* by whose careful pain
 We are anew begot, and born again ;
 (Ev'n to a life more excellent than that,
 Whereto our *fleshy Fathers* us begat)
 Have Honours due, no less than those to whom,
 We Sons and Daughters in the Flesh become,
 Yea and our *Fathers* in some sort they be,
 Who, from *Thrall, Wants, and Death*, hath set us free.

All these from us an Honour may command,
 According to the place wherein they stand ;
 To some of them we do not owe alone,
 That Honour which may outwardly be done,
 Or, that unfain'd respect, which doth accord,
 With bare *Obedience*. But we must afford
 All helps, whereby we also, may prevent
 The Want, the Shame, the Harin, or Discontent,
 Which may befall them, we should meekly bear
 Their words and blows, ev'n when unjust they are ;
 We should not pleasure take in any thought,
 With which dishonour may to them be brought.
 Though they should curse us, we must always bles,
 Defend their lives and hide their nakedness,
 We should not hear them wrong'd : nor should our
 To all men tell it, when they do us wrong, (tongue
 But pray and strive, that blameless we might prove,
 How crookedly so 'ere they please to move.
 For he alone who thus obey them shall,
 Hath an *Obedience Evangelical*.

Among

Among those many who these *Laws* do break,
 And pass unheeded any breach to make,
 On this Command, who greatly are to blame,
 In being disobedient to the same,
 The first and worst are that ill tutor'd sect,
 Who Magistrates, and Rulers contradict,
 They who at all Superiors madly strike,
 And fain would have us honour'd all alike,
 Are deeply guilty, and this just command,
 They frustrate make ; if ought I understand.
 The other sort, doth Government forsake,
 Of whom *God* pleas'd this gracious Law to make,
 Do sometime also grievously transgres,
 Against this *Law* when they by wilfulness,
 By Pride, or Cruelty, provoke or stir,
 Those to rebel, who *Sons* or *Vassals* are.

For, he that wilfully gives cause of ill,
 Shares equal Guilt with him that acts it still.
 By sinning he brings others to be naught,
 Then suffers by them, for the Sin he taught.
 For they who Tyrannous Commands do lay,
 Shall find their Servants treacherously obey.

The Crimes forbidden here as having bin,
 Occasions of a more immediate Sin,
 Against this *Law* ; are *Envie*, *Self-conceit*,
Licentiousness (which thinketh over-streight,
 All tyes of *Government*.) *Forgetfulness*,
 Of those Commodities which we possess.

By

By them who Rule us likewise we may add,
Ingratitude; Ill habits sooner had,
 Than lost) Gross Rudeness; and the Vice,
 Whence most Sins flow insatiate Avarice.

I now remember that I named not
 Some other Parents overmuch forgot.
 We have a *Heavenly Father* unto whom,
 His Children should more dutiful become
 Than yet they be. But, what to him we owe,
 The former Table of these Laws doth show.

We have a *Mother* too, which (more our Sin)
 Hath in this Age 'ore much neglected bin,
 Nay worse; (I would it were untruly said)
 She hath dishonour'd been and disobey'd,
 More like a cruel *Step-dame* than like her,
 Within whose blessed Womb conceiv'd we were.
 I mean the holy Church the Spouze of *Christ*,
 For we her wholsome Discipline resist,
 Her comely Ceremonies we despise,
 Her Government we often Scandalize,
 We slight her Blessings, we her Counsels hate,
 We of her Ornaments and her Estate
 Dispoil her; her best Children we betray,
 And when she would embrace we run away,
 In all which things we disobey this *Law*,
 And vengeance both on *Soul* and *Body* draw:
 God grant this wickednes we may repent,
 Before he change into a Punishment;

The

The *Blessing* promis'd : For he from the Land,
Will root the breakers of this great *Command*,
That men may know the danger to contemn,
A good Condition ; when 'tis off'red them.

Some are already gone : And though few see,
(Or will confess) that they afflicted be
For this offence : yea though few think that they,
Were rooted out, because they went away
By their own choice: Yet God to them hath shew'd
Their error by some Plagues which have ensu'd ;
Since their departure, that they might perceive,
How frowardly they did their Mother leave ;
And that the truly penitent might there,
Enjoy the *Blessing* they did forfeit here.
God open so their eyes in their distress,
And so instruct them in that Wildernes,
To which they run, that(though like Sarahs Maid,
They fly from her with whom they should have
They may divert our heavy Condemnation, (staid
And leave a blessing to this Generation.
Lord Grant thou this, and that those may not shame
Their Brethren who departed without blame,
To civilize the Lands which know not yet,
Their blindnes, nor what Sins they do commit.

*And gracious God, preserve a Heart in me,
Which to this Law may still obedient be.*

Amen.

Commandment VI.

Thou shalt do no murder. &c.

47



*Murther leaves a bloody stain,
Which unpurged will remain,
Till a Flood of Tears it cost,
Or till blood for blood be lost.*

*Nor old age, nor length of time
Cleared Job of this Crime,
Nor his Power, though great it was,
Nor a privileged place
Could his head from vengeance hide,
But for this Offence he dy'd.*

Command.

Command. VI.

*Tby Makers Image do not spill,
Where God commands thee not to kill.*

NOne had been safe, unless the bloody sin
Forbidden here, had both restrained been,
And still pursued (mischiefs to prevent)
With open and with secret punishment.
Therefore Almighty God (who hath decreed
That he who sheds his Brothers *blood*, shall *bleed*)
Attends it still with vengeance: and the *Sword*
(According to the dreadful sounding word
Pronounc'd long since to *David*) shall not leave
Him or his house who doth of *life* bereave
A guiltless man; till for that crying guilt,
Some *Blood* of his untimely shall be spilt.

For though like him, whom here we represent
Men, may by *greatness*, keep off punishment,
Till they are old, it will their heels pursue,
And give them at the last their *bloody due*;
For I have rarely heeded *one* in *ten*,
Of those rash-headed, and fool-hardy men,

Who

Who (as they fondly term it) *fairly kill* ;
 But, *they or their*, haue either suffered still,
 Deaths violent ; or *died in their prime*,
 Or, *Issueless* ; so this Blood-spilling Crime,
 Yea, and for ought is known, the self-same Doom
 On those who yet escape, e're long may come,
 And if the *fair fine* Murthers have these Fates,
 How shall he scope that *foul ones* perpetrates !
 Of this offence, let all men conscience make
 For their own weal, or for their Childrens sake
 Whom they beget : For in the same degree
 Wherein they *murther*, it repaid shall be,
 Or their own persons, or on some of those
 By whom her due, just vengeance may not lose.

If thou hast took away the life of *Fame*,
 From any, thou shall suffer in thy *Name* ;
 If by unchristian Anger, or by hate,
 Thou shalt occasion what may ruinate
 Another's *Being* ; in thy *Generation*,
 Or in thy self, expect retaliation ;
 Unless Repentance in a Fount of tears (wears.
 Shall cleanse that stain, which nothing else out-

Oppression makes the *Poor* his life to lese
 Like *Poysons* which destroy men by degrees,
 With lingring Deaths, and in an age or two
 That Sin doth all those Families undo
 Which were enrich'd thereby, yea I have seen
 Their Sons who by oppression rais'd have been,

To fall from large Estates by some and some
 Till they to such base poverty have come,
 As brought them to the Gallows : Therefore they
 Act murthers who take means of life away
 By an oppressing hand ; and murther not
 The poor alone ; but those whom they begot.

He is in Heart a Murtherer who prays
 For others deaths ; and in effect he slays,
 Who can, but will not save, if to afford
 Deliverance, with Justice will accord.
 Nor from this error are they counted free,
 Who, wittingly shall an occasion be
 To other men, of that which may intice
 By word, or by example to this vice.
 Such are those Hacksters, (who themselves do not me
 Men of the Sword) (but sure enough I am)
 (Men of a base Condition) these are they
 Who flesh our blooming Gentry in the way
 Of brutish Quarrels, and their minds possess
 With Rage instead of sober Manliness.

Just of their stamp, are they who shall provoke
 Their Friends unto Revenge for what was spoke
 In drink or passion ; making them believe
 They were disgraced if they should forgive ;
 And so the Fools are urged to pursue
 Those wicked Counsels which at last they rue.
 Another way as faulty are those men
 Who publish by the tongue or by the pen

Tho

Those Heresies and Fancies which undo
(Here and for aye) themselves and others too.
These last, are out of question deeply dy'd
In this *red Crime*, though some of them can hide
Their Guilt with holy shews. The former sort
Though well esteem'd, and such as none report
Or take for *Murtherers*, would soon be cast
If an impartial verdict should be past.

There is a murthering poyson in some words
And *Flatteries*, are otherwhile the Swords
That Kill their hearers; though when they infect,
They do not murther by a line direct.

Moreover, other while unkindness may
Strike dead a Gentle heart; and such as play
False play in *Love*, (as when they do allure
And causlessly reject) may soon procure
Untimely Death. But such like youthful Crimes
Though jested at, bring vengeance many times.

He that by lawful means doth blood require
For blood unjustly Spilt, with more desire
To satisfy his rage, than to prefer
True Justice; is a parcel Murtherer.
And so are such, who practise to encrease
A publick Concord, or mens private peace.

In some degree of Murtherers are they
Who to their might remove not far away
All such *occasionings* as may begin
Or help to perfect this inhumane *Sin*.

And therefore by this Law we are forbidden,
 To keep an Enmity in secret hidden,
 That may provoke Revenge: which to prevent
 A Duty doth precede the *Sacrament*
 Of Christian Unity; and they commit
 Against this Law who fail to practise it.

Pride, Wrath, Scorn, Avarice, Wine in excess,
Wrongs, Jeers, Neglects, and Feasts with bitterness,
 With other such (which either are or draw
 Occasions on, to violate this Law)
 Are breaches of it. And though few suspect,
 (Because these are but breaches indirect)
 That such enormities unpunish't be
 (For that, but seldom they inflicted see
 Immediate stripes) yet, questionless, by such
 Those troubles are brought on, that shorten much
 The life of Man; and thereby finish'd are
 His numbered years before he is aware.

The *Soldier* (whom I had almost forgot)
 Is very peaceful, if he murther not.
 To kill is his profession; yet I say,
 He murthers if his Prisoner he shall slay,
 The battel being past. The *Voluntary*
 Whom, an ambitious Avarice doth carry,
 To hostile Actions, when his lawful Prince,
 Nor sends nor calls him, nor the just defence
 Of his own person, or his Countries good
 Engageth to become a man of blood.

Ev'n

Ev'n he may be suspected, not to tread
A path so noble, and so warranted
As he conceives : yet neither praise I them,
Nor do I peremptorily condemn
Their practice, but refer what I have said,
In their own conscience to be rightly weigh'd.

“ *Lord* give us eyes our *Secret* sins to see,
“ While time and place to us vouchsafed be,
“ That we may leave them, and that *Love* embrace
“ Which will conceal them with her vail of grace.
“ For, if with *Joab* we grow old in *Sin*,
“ Which hath not really repented bin,
“ Till thou growst angry ; vengeance will not tarry
“ But smites us dead, ev'n in thy *Sanctuary*.
“ *Thrice* holy *Trinity*, my *Heart* posses,
“ And, I, this *Precept*, never shall transgress.

Amen.

COMMUNICAMENT

1258



When this *Figure* thou hast ey'd,
Think how these two *Wantons* dy'd,
And what horror was therein,
When *Death* took them in their *Sin*,
Hurrying them from their delight,
To an *Everlasting Night*.

Mind it well, and mind it so,
That thou still may'st careful grow,
From those evils to be free,
Which this Law forbids to thee.

E 4

Command. VII.

Complaint. VII.

*Complaint. How no such Act unclean,
As is Adultery, doth mean.*

Behold this *Figure*, you, who take delight,
To give the Reins to wanton Appetite :
And, say within your selves ; why may not we,
Struck suddenly, in our Positions be,
As well as these and others, who have bin,
Assailed in the very Act of Sin ?

Consider this and tremble : For no year
Wheels round, but, we of one or other hear
Thus taken ; That, you might forsake the snare,
And others be forwarn'd of coming there.

Permit *Adultery*, and none shall breed
Without a *Mongrel* and a mingled seed,
Allow such mixtures and none then shall know,
On whom the dues of birth-right to bestow,
Save a blest Faction. And what havoke then
Will Treacherys and Murthers make of Men ?
And, who will careful be to foster that
Which no man owns, and Brutish Lust begat ?

So needful was this *Law*, that here to dwell
Without it, were to live the life of Hell
With Fiends incarnate, whose licentiousness
Their own and others mischiefs would increase.

Be therefore thankful for it; and declare
Your thankfulness with diligence and care
In keeping of it; that you may have rest
From sorrows here, and be hereafter blest.
And lest your Duties from you, may be hidden,
Observe that by this Precept is forbidden,
Not only such uncleanness as polluteth
A Married Bed; but, that it those reputeth, doth
Offenders too, who simply fornicates
Or in a married or unmarried state,
Abuse their Members in the wanton fact
Of any lawless or uncomely Act;
Which appertaineth to that *flethly sin*,
Which by this *Law* hath interdicted him.
No breach of Wedlock was perchance in that
Bold *Zimri* did with *Casbi* perpetrate,
Yet vengeance followed on it, to affright
All those who in Licentiousness delight,
Young *Onan* climed not his neighbours bed,
Yet God for his transgression struck him dead.
And let the shameless wantons of our days,
Who boast (as of a deed that merits praise)
How many untouched Virgins they deflower'd
Lest by a sudden Plague they be devour'd.

For

For less than that of which these villanies boast,
 Full Three and Twenty Thousand lives did cost
 In one days round ; and it may forfeit them
 Their freedom in the new *Jerusalem*.

To shun gross wantonness will not suffice,
 Unless the wandrings of Adulterous eyes,
 Lascivious touches intermixt among
 The temptings of a lust provoking tongue,
 Bewitching smiles, And Gestures, which intice,
 Both mind and body to embrace this *Vice*,
 With such like *Cycean* Charmings, be supprest,
 Which help transform a *Man* into a *Beast*,
 Nay if the secret longings of the Heart,
 We labour not (with all our strength) to thwart,
 When they incline to Lust ; we thereby shall
 Beguilty, though in Act we never fall.

If therefore blameless we would still abide,
 We must some precious Antidotes provide
 Against this Poyson. We must careful prove
 Far from us, all occasions to remove,
 Which may allure : And they are such as these
 Vain *Songs* and *Poems*, which are made to please
 A wanton ear, and movingly express
 The longings and the acts of *Wantonness*.

Obscen Discourse ; *Lascivious Company* ;
 * *The giving of an opportunity*,
 (That may be shunn'd) to such as we do know
 Are not so bashfulas to let it go.

These

Commandment VII.

59

These are occasions, of especial note,
As Bounds to this Offence, not so remote,
But, that they bring it easily to pass,
Yea, otherwhile before it purpos'd was,
And, for that Cause, this Law commands doth lay
That we removē those from us far away.

Nor are those all the temptings unto lust,
But there be others which avoid we must
As much as these; Fantastical attires,
And wanton dressings kindle lustful Fires.
This makes them so esteemed, and so sought,
That otherwhile they are full dearly bought,
That some to play the Harlot have been fain
Those various costly Dressings to maintain.

Oft visitings, and spending of the day,
With such as trifle half their time away
In Complements, (and intercourse between
Each other, but to see or to be seen.)
Ev'n these things blow the Flame, and many a one
By such impertinencies, is undone.

The faring delicately in excess,
The common sin of beastly Drunkennes,
Are here Attach'd, Arraign'd and Sentenced,
For often causing an Adulterous Bed.
Constrained marriages made up by Friends,
For Honour, Wealth, or such improper ends,
Both party's very frequently undo,
And cause Adulterys and Murthers too.

Where

Where *Youth* and *Age* of too unequal years
 Together match ; both Jealousies and Fears
 Are Guests, and rarely have such weddings bin
 Without occasions of this filthy sin.
 If, therefore of this Crime we would be clear,
 Let us endeavour alwaies to forbear
 All such as these, as well as to eschew
 A gross Adultery, and so pursue
 Each means which may be helpful to acquire
 A blameleſs practice and a clean desire.
 That we may Soul and Body beautify
 With every flower of Spotless Chastity.

For, carnal whoredom was long since a gin
 By Satan forged for the bringing in.
 Of Ghostly Fornications most impure,
 And frequent Testimonies may assure
 That they who love strange flesh as many do,
 Will change their God with small persuasions too.

LORD from these vanities direct our eyes
 Which may at unawares the Heart surprize ;
 The Law within our members we do find
 Doth cross the *Law* that's grafted in our mind.
 That which we hate we are intic'd unto,
 And what we love we often fail to do.
 Our *Will* thou hast renew'd but in the *Deed*
 We are not, yet, enabled to proceed
 With such a Constancy as we desire,
 Nor with such pureness as thou dost require.

Make

Commandment VII.

61

Make perfect what in me thou haft begun,
Compel me, that I after thee may run.
Let not the world adulterate in me
The Love which I have promis'd unto thee ;
Although my waies be crooked in thy sight,
Preserve thou my affection still upright.

And let thy *Love* so keep my heart in awe
That I may still be blameless of this *Law*.

Amen.

Command.

Aug 2d had nothing to do with the party
but visited the hotel and the local
people, and had a good time.
Condition of roads awful, but we got along
well with the horses and drivers.
Arrived at the village of Silla, a
small town, at 10 A.M. and had
a good time there.



If a Soldier might not thieve,
No man may, as I believe,
If such measure *Achan* find
For a prey in war purloin'd,
What, on these will Justice bring
Who rob Country, Church and King?
With his Children *Achan* fell
(Yet I hope their Souls are well.)
But if these do not amend
Greater Plagues for them attend.

Command.

Comma. VIII.

*What want so e're oppress thee may,
Steal not, another's goods away.*

Light finged *Acchan* here doth figur'd stand,
Who for infringing of this light *Command*,
Brought both on him and his a fearful Doom
To make it known to every age to come,
That *Sacrilegious* and pilfring may undo
Both such as use it, and their *Children* too.

So strongly are these *Principles* knit together,
And have so much dependance each on other,
That none of their whole number can be mist,
Nor *virtue* perfect, without all *subsist*.

A Families necessities, who can
Support aright or honour God or Man
With due respects : or fully exercise
The praiseful work of *Christian Charities*,
Unles this righteous *Law* had been ordain'd
Whereby each man his own might have retain'd :

The painful hand had wrought but for a prey
For slothful *Drones* to spoil and steal away,

Committee

Did

Did not this Law prevent ; and they should then Possess most wealth who were the strongest men.

None would have labour'd but for present need,
And to procure and keep, whereon to feed,
Would so employ us, that we should not find
A leisure hour to rectify the mind,
By *knowledge*, or by seeking that which is
The *Essence* of our *Being*, and our *bliss*,
For, as base *Poverty* bath dwelling there
Where *lawless living* and disorders are ;
So, where that *Poverty*, doth much abound,
A brutish Ignorance is always found,
For, though wealth makes none wiser, yet, it might
Yield means of knowledge, being us'd aright ;
And equal are the sins, to rob the rich
As spoil the *poor* although they seem not such,
Since that which makes the difference in the facts
Is in the sufferer, not in him that *Acts*.

Let no man therefore, lay his hand on what
Is portion of another mans *Estate*,
With purpose to defraud him ; lest it bring
A *Gangrene*, and become a cursed thing,
Which will devour what he before possessed,
And stop him in the way of being blessed.

Rob none ; But of all other shun the *Theft*
By which poor widdows are of that bereft
Which is their lively hood, or that whereby
The Fatherless compelled are to cry

To God for vengeance. And be wary too
 Thou do not willfully thy self undo
 By execrable things, lest *Achan's Crime*
 Bring on thee *Achan's death*, in evil time.
 For, though Deaths due for every sin that's done
 Some louder cry, and bring it sooner on.

There are a thousand *Thieveries* by which
 The worldling is advanced to be rich
 With little fence of sin, although they be
 Infringements of this Law in high degree.

The Trades-man stealeth by a frequent lying
 In bargaining, in selling and in buying ;
 And most he suffers by this fair-tongu'd thief,
 Who entertains of him the best belief.

Some Courtiers have their pilfrings, which they call
 Their *Fees* or *Vails*, whereby when dues are small,
 And, their expences large, they soon grow great,
 And keep their Master also in their *Debt*,
 Whose *Royal name* is used to conceal
 Their frequent robbing of the Common weal.

Some steal into Estates by their unjust
 Abuse, by whom they have been put in trust ;
 And men so frequently this way misdo,
 That such are counted *honest Livers* too.

Some rob the Church (and this too is no news)
 By keeping from her Labourers their dues,
 And by aslumming as their own Estate
 What Piety to God did consecrate

Some

Some Church-men rob the Layty by taking
 That Calling on them without conscience making
 Of those performances, for which God gave
 The portions and the places which they have;
 And doubtless, for the sins of such as they
 The Churches heritage is took away.

Some by Authority or quirks of *Law*
 Raise projects from their neighbours to withdraw
 Their livelihood: Some others do no less
 By outward shews of strict Religiousness,
 Or *cloaked honesty*, the latter sort
 Make means to Cousin by their *good Report*.

Some wantons, (guilty of no petty wrong)
 Steal *Hearts*, which unto others do belong.
 Some steal both *Goods* and *Persons*. Thus do they
 Who take the heirs of mens Estates away
 Against their Wills; And when this theft's begun,
 Most commonly both parties are undone.

Some steal the wit of others. And an *Als*
 To be a witty Creature, thus may pass.
 Some steal rewards and praises which are due
 To other men; and these are not a few.

Some steal preferments, I could tell you how,
 But will not, lest indanger'd I may grow
 By babling of it; or lest other some
 May by that means to wealth and greatness come,
 Who do as yet retain their honesties,
 Because they have not learn'd such tricks to rise.

Some steal mens good opinions, by concealing
 Their own enormities, and by revealing
 Their Neighbours errors, with such shews of *Ruth*
 As if they were all Charity and Truth.

Shun all such thievish Paths, for he that follows
 These Tracts, may peradventure scape the Gallows,
 But shall not scape unpunish'd, though God may
 Defer his wages till a longer day.

As those are not excus'd ; So shall not he
 From our Infringement of this Law be free,
 Who nourisheth a *cause* of this offence
 By Idleness, by Prodigal expence,
 By vicious gaming, by regardlessness
 To husband wisely, what he doth possess
 By keeping to himself what was bestow'd
 As well for others uses, as his own ;
 Or by withdrawing (through deceit or might)
 The hirelings wages or the poor-mans right
 Whereby those may be driven to supply
 By stealth or fraud, their griping poverty.

More such occasions, he himself may find
 Who doth examine with a single mind
 His private practices, and how the end
 Of one thing on another doth depend.

Oh *Lord* vouchsafe me grace to be content
 " With whatsoever thou to me hast lent
 " As long as life on me shall be bestow'd,
 " Let me be fed and cloathed with my own,

" And

“ And, not with that which being none of mine
“ May make my Neighbour want, or else repine ;
“ If by a wilful or unwitting wrong
“ I have detained ought which doth belong
“ Unto my Neighbour, Give me means and will
“ By restitution for my doing ill
“ To make amends, or else do thou repay them
“ The dues which I unwillingly delay them.
“ Forgive thou also my unrighteousness,
“ That it corrupt not that which I possess,
“ Or marr my thrift ; and for the time to come
“ So wary keep me of departing from
“ This *Law*, that I may still in heart and hand
“ Continue faithful unto this *Command*

Amen.

2000-01

Commandment IX.

71

IX Thou shall not bear false witness against &c.



Who can hope for Justice where
Magistrates false witness bear?
Or, secure in falsehood be,
When great Princes scape not free?
She who *Naboth*'s death contriv'd
Was in Wrath of life depriv'd,
And her flesh by Dogs was torn
Though a *Queen* and Princely born,
That all others heed may take
How this Precept they do break.

F 4

Command:



Command. IX.

*In any case no witness bear,
Of things which false or doubtful are.*

Vvere this Edict omitted, who could say,
He should enjoy his life or Goods a day?
If nigh his habitation chance to dwell,
Such Neighbours as the wicked *Jesabel*,
(And her curst Instruments;) whose downfall, here
Is typifi'd, that such may stand in fear.

Where could we be secure from perjur'd men,
Unless God sent forth Vengeance now and then,
To find out those who secretly contrive
How, others of their portions to deprive,
Since, very often this offence hath none
Who can behold it, but, that *God* alone?
Or, by what means might they be kept in awe,
Whose greatness makes them careless of this Law?
How safe seem'd *Jesabel*, by being great?
And, yet, how boldly did the *Prophet* threat
Succeeding *Vengeance*? and though she were high,
How low upon a suddain did she lie?

That

That high and low, might view her cursed plight
And more in truthful honesty delight;

Most know, that, of this *Law* they breakers are
Who bear false witness, at the Judgment Bar,
And very many are not without fear,
In such ungodly actions to appear,
But, few do seem, aright to understand,
Their other breaches of this Ninth Command,
To *lie*, accounted is a fault so small,
That many feel no fence thereof at all,
But, make a Play-game of it: yea, and some
Such Patrons of that *Evil* are become,
That they allow, and justify the same
As Praises rather meriting than blame.

But, this will prove though held a petty *sin*,
The *Serpents* head, that brings his body in,
And, an *officious lying*, may in time
Ingage us to commit a greater Crime;
However he that an *untruth* shall speak,
Or Truth (if to deceive) this *Law* doth break.

To praise is commendable; yet thereby
When we of others better testify
Than they deserve; true vertue we deride,
And sinners in their sins are justifi'd,
Unless it be (by such a modest praise,
As flows from hope, our Friend affects the ways
Which yet he walks not) that our praise may be
A Gale to ripen what we blooming see:

For

For this is neither purpos'd to deceive
 The *Hearer* ; nor advantages to weave
 For him that speaks it : but a wise intention
 To cherish budding Virtue by prevention ;
 But, he that flatters doth pollute his mouth,
 And is a falsifier of the *Truth*.

The Parasite, who shames not to uphold,
 Whatever by his Patron shall be told,
 Or, seeks by Jeering to discountenance,
 A simple Truth ; and falsehood to advance,
 Against this holy Precept so offends
 That punishment his Guiltiness attends,
 Yea, they who get access to great mens Tables,
 By coming furnished with *News* and *Fables*,
 Are thereby often guilty of this sin,
 Which by this Law hath countermanded bin.

When we dare venture to reiterate,
 Those Rumors which the common people prate,
 On meer surmises ; we are accessory
 To many slanders : We make Truth miscarry,
 And bear false witness to the wrong of many,
 When we suspect not that we wronged any,
 Nor can we satisfie for these offences,
 Which then may follow, if our Sov'reign Princes,
 Or there affairs of state, shall wrong sustain
 By such false tales as we receive or fain.
 When out of levity Reports we make
 Of others frailties ; or occasions take

To mention Jestingly, what may disgrace
 The person either absent or in place,
 Without just motives (or content shall grow)
 To hide what *Love* and *Equity* should show
 We in the main, or in some circumstance
False Testimonies ; may thereby advance.

But, he that uttereth flanders in despight,
 Or justifies the thing that is not right,
 Or judgeth rashly in anothers Cause,
 Or any needful witnessles withdraws,
 Or (by concealing what for truth he knows)
 Betrayeth *Innocency* to her Foes ;
 Or, hears another injur'd in his Fame,
 With Silence when he may prevent the same ;
 Or unto any one occasion gives
 Whereby, he falsehood, for the truth believes :
 Ev'n every such a one false witness bears,
 What Cloak of Honesty so'ere he wears ?

Nor are they guiltless, who avoid not that,
 Whereby occasions rise to perpetrate
 Against this *Law*. As *Bribery*, *Respect*
 Or disrespect of persons, which infect
 The soundest minds, and bring them by degrees,
 Their innocent Integrity to leese.

Yea, he who so loves Bribes, though he were wise,
 They will make deaf his ears, hood-wink his eyes,
 And so corrupt his heart, that he shall know
 No Truth, except some profit thence do flow;

Nor,

Nor, any falsehood fear to entertain,
Whereby he may assured be of gain.

And, lest by some those men be judged free
From this offence (if any such there be)
Who by *False Miracles*, *false Revelations*,
False Dreams, *false Visions*, *false Interpretations*
Of *Holy Scripture*; or by such like patchings
Of Carnal wisdom, and of Sathan's hatchings
Affirm that thing for truth which is a *Lye*;
Know that these *Juglers* in degree as high
As he that's *worst*; prove guilty of this Sin
Which by this *Precept*, hath forbidden bin.

For though our *Doctrines* be not so unsound,
But that some *truths* among them shall be found,
Though cloath'd in Lamb-skins we do seem to go,
Though for a blameless life we famous grow;
Though in our formal *Zeal* surpals we shall
The *Pharisees*, and ev'ry *Priest* of *Baal*;
Tho' oft we fast; tho' loud we pray and long;
Tho' we seem'd wrong'd, and patient of the wrong;
Tho' we affect the *Crown* of *Martyrdome*,
And dye as if we death had overcome.

• *Yea*, tho' we seem as *Angels*, who from heav'n
Had Power, and Knowledge, and Commissions giv'n;
Yet, if our *Zeal*, our outward *Piety*,
~~Our~~ Knowledge, our affected *Constancy*,
Our suff' rings, and the *Truths* which we have said
Were that the *God* of *Truth* might be betray'd

And

And falsehood favour'd ; We offenders are,
Against this precept, we false witness bear.
And all our Godly shews, are fruits of evil
Delusions and Impostures of the *Devil*.

Lord sanctify my heart, and keep my *tongue*,
That, it may neither do my neighbour wrong,
Nor prattle those Untruths, which may oppose
The *Verities*, thy *Spirit* shall disclose ;
But, grant that *I* who see how these offend
May find out mine own *Errors* and amend ;
Yea, *Lord* so teach me and be so my *Guide*,
That, faithful to this *Law* I may abide.

Amen.

Command.

the other side of the river, and the
people of the village were very anxious to
see the new bridge. The old bridge had
been washed away by a flood, and the
people had to cross the river in a boat.
The new bridge was built of wood, and
was very strong. It was built by a
man named John Smith, who had
been a carpenter for many years.
The bridge was completed in time for
the harvest, and the people were very
pleased with it. They said it was
a great improvement over the old
bridge, and that it would last a
long time.

X Thou shall not covet thy Neighbours House, &c.



When in us this *Vice* begins,
Crows we pawn for crooked pins;
And by coveting of more
Forfeit what we had before.
Blockish *Ahab* therefore mind
Who by fooling in this kind
Life and Kingdom (to his cost)
For a *Kitchen-garden* lost;
And his fall is on Record
That his fault might be abhor'd.

Command.

Command. X.

*Another's right defire not,
But be contented with thy Lot.*

THou who to covet deem'st it no great crime,
Consider well, what wickedness in time
Arises thence, what danger and what shame
Unless thou timely shall repent the same
This folly, and the sequel of it view
In *Abab*, and his guiltiness eschew
By heeding of this *Law*, whereon depend
All *Duties*, which the former *Laws* intend,
And which to us a Duty hath express'd
More hard to be observ'd than all the rest.

A power we have receiv'd to bend the knee,
To take, to give, to speak, to hear, to see,
And execute those Actions which may give
Most lookers on, occasions to believe
That all God's other *Laws* we do fulfil,
In some degree according to his Will.
When we are false at heart, and keep not on
With such uprightness, as we should have done;

Comme

And,

And were this Law left out, some persons might
Perswade themselves that they were most upright.

But by this Precept we are taught to see
How foul the insides of our Vessels be.
This findeth out, and smiteth every sin
Ev'n on the head, and where the Roots begin,
By checking of that Lust which unexprest
In outward acts lies lurking in the breast :
For 'tis the Cursed Root, whence every thing
Which may be termed *Evil*, first doth spring ;
And if it be subdued e're fulfill'd
Within his Egg a Cocatrice is kill'd.

This Law in Sovereignty assumeth more
Than all the Precepts mentioned before ;
For it enjoins to keep within command
My lustful heart, which is not in my hand ;
And, whose desires, will offer, come and go
In spight of all that I can think or do.
Within my flesh and blood a Law still dwells
Which naturally against this Law Rebels,
And so rebels, that though my hands were clear,
My heart would foul and vicious oft appear
Unless a purging Medicine she acquires
To purify her thoughts and her desires.
Yea, though *Man* could not, and *God* would not see
The secret wickedness that is in me,
This *Law*, would never let me quiet bide
Till of my Guilt I should be purifi'd ;

G

For

For every hidden lust it open lays,
And still so shows me mine own wicked ways,
That when by others I am righteous thought,
It frights my Soul, and tells me I am naught.

At first, into dispair it almost threw me,
But God's good Spirit pleased was to shew me,
That, what my power extended not unto
His *Grace* would so enable me to do,
As that it should suffice if I affaid
To join my good endeavours to his aid.

Then I began to see, this Law did wound,
Not to destroy, but, that I might be sound,
And that it is a needful Probe whereby
We may aright the curing Salve apply.
It shew'd me mine own frailty, that it might
Unto another make me take my flight.
And by instructing me to know my sin
Hath taught me where amendment should begin ;
For when the Heart hath learned to obey,
The Members will the sooner find the way.

Though our Desires, from evil are not free,
To us their Guilt imputed shall not be
If we resist them: And although they wound,
We shall at last with Victory be crown'd.

Keep well this *Law*, and all the *Precepts* here
A Thousand times more pleasing will appear.
Guard well thy heart, and then this Precept will
Be found a Precept easie to fulfil.

Break

Break this, and thou hast broken down the sluice
To Flouds, which thy destruction will produce.

The total sum of what this Law requires,
Is first, that we confess our own desires,
To be corrupt : For purity begins
To enter by confession of our sins.

Next, let us force our Longings to obey
The former Sacred Precepts what we may,
Because, the failing in one Duty, still
Lets in another lusting after *Ill.*

And, Lastly let us alway be content
With what the Grace of God to us hath lent.
For, none will keep *Law* moral, or divine,
Who much at his Condition doth repine.

How can they love their God to whom he seems
To bar them what their appetite esteems
Without regard their welfare to provide
(As many think) whose wishes are deny'd ?

How can he love his Neighbour who doth crave
Their Heritage, their wives or goods to have ?
And what Commandement will he respect
Who neither God nor Neighbour doth affect ?

Contrarywise him who Contentment hath,
Naught urgeth to pursue a lawless path ;
For, to what end should he who doth possess
That precious *Jew*, embrace a wickedness ?

He loveth *God*, because he surely knows
God's Power and Wisdom, justly doth dispose

That *portion* which will prove the best for him,
 Although it may be bitter for a time :
 And *him* he therefore serves, as he is able,
 In every Precept of the former Table.
 And while this Christian mind he entertains,
 He findeth Godliness, no little gains.

Nor will those men who in their *lots* delight
 Or covet or usurp a neighbours right,
 For, *he that is contented* first believes
 That every one his *proper share* receives
 And not anothers ; next he strives to see
 How perilous to *him* these things may be,
 Which *God* withholds ; and weighs with such regard
 How fit those are which he for him prepar'd,
 That resting in his *portion* well apaid
 Nor House, nor Land, nor *Wife* nor Man, nor *Maid*,
 Nor *Oxe*, nor *Ass*, nor any thing that is
 Another man's desires he to be his ;
 But praiseth *God*, for what to him he gave,
 And thanks him too, for that which others have.

Against no *Law* he greatly can transgress
 Who is arriv'd at this contentedness.
 And if to get this Grace our mind we set,
 By Gods assistance, we may compass it
 In that degree, whereby attain we may
 To what we call *perfection of the way*.
 But flesh and blood no further can aspire
 Until that Kingdom comes, which we desire.

Strive

Strive what thou mayst, affections to withdraw
According to the straightness of this *Law*,
Thy Neighbours wife desire not then from him
Though kind, wife, rich, chaste, good & fair she seem
For most who have this way their longings gain'd,
Instead of Blessings, Curses have obtain'd,
By coveting the goods to others due,
The beggary of many doth ensue.
And Servants gotten, by another's wrong
Are seldom gainful, to such Masters long,
Because by being lawlesly possest,
They either prove unfaithful, or unblest,
But he that with his own remains content,
Shall gain much Bliss, and many sins prevent.

That which doth give occasion to transgress
Against this *Law*, is want of watchfulness,
To heed the baits which our betrayer lays
In every object and in all our ways.

The want of meditating in our thought
What inconveniences are dayly brought,
On such as make no covenants with their eyes,
Nor bound these longings which in them arise.
For, such as this way do their best endeavour,
May stumble, but they shall not fall for ever.

“ *Lord, in my self, I could not find the Will,*
“ *Much less the Power, Thy statutes to fulfil.*
“ *But, I now feel my heart to entertain*
“ *A willingness; Oh! be it not in vain.*

“Thy Grace alone renew’d this Will in me,
“And I a worker now desire to be,
“Who may, if thou enable to proceed,
“Improve my willingness unto the *Deed*
“Deny it not, Oh God ! but from this day
“Ev’n to the latest moment of my stay,
“Vouchsafe unto me thy assisting Grace,
“That I may run a warrantable Race.
“And keep this Law and all thy Laws entire
“In work, in word, and also in desire.

Amen.

THE



Though no flesh this *Law* obey,
In it self; In Christ it may:
Though it frighteth us for sin;
Yet our *peace*, it ushers in:
And, in us prepareth place,
For the *saving Law of Grace*.
When this *Grace* hath taught to *Love*,
Hardest works will easy prove,
And that *sin* we shall abhor,
Which we doted on before.

G. 4

The

THE Epilogue.

*The Law from God's meer love proceeds,
Though strict it seems and Terror breeds.*

NOW having well observ'd this glorious *Law*
(*A Creature cloath'd with Majesty and awe.*)
Methinks the *Body* of it seems to me,
Compos'd of such essential parts to be,
That, he may find, who rightly from them shall
All as but *one* ; each *one* of them as *all* ;
And, that who ever breaks or keepeth *one*,
Obliges or breaketh *all*, in what is done :
As will appear to him, who well attends
How ev'ry *Precept*, on the rest depends.

He cannot possibly or love or fear
One *God* aright, who willfully doth err
In *Idol worshippings* ; in vainly using
God's holy *Name* ; In holy *Times* abusing ;
Or, in permitting so perverse a nature
As to abuse *Himself*, or any *Creature*
Belonging to this *God*, with such a mind
As may Contentment in such evils find.

And

The Epilogue.

32

And what is of this *Law* averr'd; we may
In ev'ry other *Precept* boldly say.

Moreover I conceive, it cannot be
Of less impossibility, that he
Who gives the Creature ev'ry way his right,
Should in his heart his good Creator slight:
Or actually offend him without sense
And sorrow, for so hainous an offence. (Law,

He that right Conscience makes to keep one
Of breaking all the other stands in awe.
He that his *Parents* honours as he ought,
Can never favour *Murther* in his thought,
Or thirst for *Vengeance*: never will his eyes,
Or heart, or members act *Adulterys*:
No due from any *Creature* will he take,
He dares of none conceive, receive or speak.
Untruths or slanders: He will never crave
(Or by a secret longing wishto have)
What may not be desir'd; Nor ought commit
Which his profession may not ill befit,
But penitence, will smite him for the deed,
And in his heart a faithful sorrow breed.

Much less will he grow wilfully to blame,
In Prophanation of *Gods Days*, his *Name*,
His *Worship*, or his *Essence*; For, in one,
Well doing, all good *Dutys* will be done,
And this which from one *Law*, is here exprest,
May really be said of all the rest.

The

The like we may as doubtlesly averr
 Of them who 'gainst one Law perverfly err :
 Begin at which you please, they so are chain'd,
 All sins are in the breach of *one* contain'd.
 One wickedness contracts another still,
 And that another ; either to fulfill
 Or hide the first ; until all guilt comes in
 And wheels him round the cursed Orbe of Sin.

For, what hath he to bar him from the rest,
 Who but in *one* hath wilfully transgreſt ?
 What other sin would he have left undone,
 Which might have hindred his *beloved one* ?
 Or, if perpetually he do not act
 All wickedness, and ev'ry filthy Fact ?

Why isit so, unless (perchance) *because*,
His finite Nature cannot break all Laws,
At once in Act ; Nor his desires extend,
To ev'ry thing wherein he might offend ?

For ev'ry sacred *Law*, is in his *Will*
 (Inclusively at least) infringed still,
 And Guiltiness would actually appear,
 If power and fit occasions preſent were.

For, as the *Laws* fair *Body* is compos'd
 Of portions qualified and dispos'd,
 In such a manner that we plainly see,
 The perfect *Essence*, of the *whole* to be
 In ev'ry part ; so, likewise, hath our *Sin*
 An ugle *Body*, and each Limb therein

Containeth

The Epilogue.

91

Containeth (whether it be greater or small)
Essentially, the perfect *Guilt* of all,
And, by this Body, *Death* a means hath found
To give to all *Mankind* a mortal wound.

But, prais'd be God, his *Grace* provided bath
A *Light*, a *Guard*, an *Armour*, and a *Path*,
By which we may be quite delivered from
The *Body* of this *Death*; and also come
To walk the way of *life*, which else had bin
For ever barr'd against us by our sin.

The *Lamb* of God by whom we do possess
Redemption, *Wisdom*, *Justice*, *Holiness*,
With ev'ry matchless token of his *Love*;
The *Guilt* of that *transgression* doth remove,
Which woundeth first our *Nature*; and from him,
We have a cure for ev'ry actual *Crime*.
He, hath fulfilled what we could not *keep*:
He, gives us power to walk, who could not creep:
He, paid the price of that which we had bought:
He, got our *Pardon* e're the same we sought:
He, bore the stripes for us which we did merit:
He, purchas'd *Crowns* that we might them inherit:
Our *Fears* he doth prevent; our *loss* restore,
And (to the true *Believers*) tendreth more
Than *Adam* lost. Yea, he doth freely give
To ev'ry *Soul* a power which may believe
And persevere, if well he shall employ,
The *Talents* and the *Grace* he doth enjoy.

And

And with a mind in all *Temptations* meek,
This power in *Christ*, not in her self doth seek.

Ev'n they that perish, till they do contemn
God's profer'd Love: potentially in them
Retain this power by *God's* Free grace, until
Their Flesh seduc'd, like *Eve*, doth move their *Will*,
Like *Adam*, to consent and then to Act
A wickednes, and to approve the Fact
Against their Conscience: For then *God* departs
From their polluted and rebellious Hearts;
And back returneth not until from thence,
That Guilt be washed by true penitence,
The means whereof he also must bestow,
Or else into obdurateness they grow.

Affirm we may not, that *God* will not come
To any (whom he so departeth from,)
Twice, thrice, or oftner: For we cannot know
How far the limits of his *Mercys* go;
Nor by what measure, or by what degree
Of wilfulnes, he so displeas'd shall be.

As to forsake for ever, since he may
Shew mercy where he pleaseth while the day
Of life-time lasteth there is hope of *Grace*:
For every sinful Soul of *Adams* race.

Just *Job* confesseth that *God* oft assays } *Job*
To draw the sinner from delicious ways } 33. 14.
The raising up of *Lazarus* from death,
When he had four days yeilded up his breath,

Inferreth

Inferreth also that some few obtain
God's mercy who had dead and stinking lain
In their transgressions ; till there was no place
For help by outward means, or common grace.
But this his mercy is the highest pitch,
And if a God who is in mercy rich
Vouchsafe it any where, he doth afford
Much more than he hath promis'd in his word ;
For, though he may confer it when he please,
Yet, to have left such *promises* as these
Had better'd none ; but made those worse, by far
Who, for the Grace obtained, thankless are.

“ Oh who enough can praise thy matchless Love
“ Most gracious God ! Who pleasest from above
“ To look upon the Vassals here below
“ Our *Nature*, and distempers tempring so ;
“ And so providing that the blessing lost
“ Is purchas'd for us, at anothers cost,
And may by every Soul enjoyed be
Who shall accept the means ordain'd by thee.

Though as did once the Jews some Christians
As if the Childrens teeth were set on edge (grudge
By what their Fathers eat and doubtful grow
(Although thou makest Oath, it is not so)
That most of those, which are or which have bin
Since *time* began, shall die in *Adam's* sin ;
And are in him rejected without place
Or means of hope of truly faving Grace ;

Yea,

Yea, though this be an error whereby such
 As err that way have urg'd thy Justice much ;
 Yet we who fear and trust thee (and to whom
 The knowledge of thy secrets therefore come)
 Remember well (and therefore heed have took)
 That *Thou*, the general Covenant being broke)
 Which first was made in *Adam*) pleas'd hast bin
 To tell us of a *new one*, since brought in,
 And made with all men so particularly
 That no man for another's Crime can die :
 A Covenant in *Christ* from whom both Will
 And Power we have receiv'd to fulfil
 So much as shall to thee be acceptable,
 If we endeavour, as thou dost enable :
 And whereas, when this knowledge we did want,
 We dreamed that thy *New made Covenant*
 Concern'd but few, we doubtless did aver
 A Doctrine which from Truth did widely err,
 For that which we did ignorantly call
 A Covenant, is no such thing at all :
 Because we then supposed nothing *done*,
 Nor ought believ'd, but on one side alone.
 A Covenant (as men of Judgment know)
 Is that which is contracted betwixt two ;
 But, thou by that which some of us do say
 Dost all thy self ; and giv'st nor power nor way
 To Act or *will* what absolutely can
 Be said to be the Act or Will of *Man*.

We

The Epilogue.

95

We stand for nothing thou alone believ'st,
Thou actest all thou givest and receivest ;
Yea, if we this assertion must allow
None truly worketh good or ill but thou ;
Man's but a sufferer, whatsoe'er he does,
He doth because he can nor will nor chose.

Lord let us know the better, and so know
What powers and faculties thou doest bestow
On us, to fear and serve thee, that we might
In work, and word, and thought still do thee right ;
For, thou so equally hast all things done,
And shew'st such mercy unto every one,
That ev'n by those who shall thy wrath abide,
In every thing thou shalt be justifi'd.
And none shall truly say, when call'd they are
Before thy Throne of Judgment to appear,
That thou hast more exacted any way
From any man, than he had power to pay,
Till by forsaking thee he forfeit made
Of that enabling Grace, which once he had.

This Law of thine which an appearance hath
Of Terror, of Severity and Wrath
To those dull *naturalists*, who have not weighed
How by the *Law of Grace* it is allay'd ;
Even this fear'd *Law* when first the same was made,
No other end but *Man's* well being had ;
Nor hath as yet, except it be to those
Who slight thy kindness, and believe thy foes.

The

The former Table, which we weakly fain
(Doth only to thy glory appertain)
Concerneth in the points of highest nature,
The Welfare and the glory of thy Creature.

To thee what is it, whether we adore
Thee for our *God*, or none, or twenty more ?
Thine Honour was at full e're we were made,
And would be so though we no being had.
'Tis our Advantage that thou let's us know
To whom in our necessities to go,
And leav'st us not as when we *Gentiles* were,
To wander all our life times out in fear,
In Darkness and in Error ; yet to find
Nor ease of Body neither peace of mind.

'Tis our advantage that we may be bold
To scorn those Bugbears, which in times of old
Men trembled at ; and that the power and fame
Of what was nothing, but an empty *Name*
Enslav'd us not to come with vows and praise
To worship it, as in our *Heathen daises*,
Which benefit we by this *Law* obtain'd,
And which without this *Law* we have not gain'd.

'Tis our avail that such a *God* we have
Who lets us know that he hath power to save,
And, that when we our selves to him apply,
We need not fear a *Rival Deity*
Will angry grow ; and do us in despight
A greater *Wrong*, than thou hast power to right.

Or,

Or, that a Jealous *Juno* can make void
The hopes which in thy *Love* we have enjoy'd.

It is our gain to honour thee alone,
And that we need not now to *Cyprus* run
To worship *Venus*; then to seek *Apollo*
At *Delphos*; and from thence a course to follow
As far as famous *Ephesus* to see
If great *Diana* in her Temple be:
And thence again to post, in hope to meet
With *Jove* inshrin'd in the Isle of *Creet*.
Our Times and Substance wasting to receive
That from them, which they had not power to give.

What were it unto thee, (but that our peace
Thou lovest) if we dayly shall increase
Our vain will-worshippings, till we devise
As many Superstitious Fopperies
As we have sensless Dreams? Or if our daies
We spend on Idols, forging Puppet plays,
And false Ideas, till all truth be lost?
And then, (which is effected now almost) (tions
Fight, brawl, and preach, to make up Sects and Fac-
To help maintain the Whimsies and Distractions
Which fool us, till we find some *Chrotchets* new
Unknown to Christian, Heathen, Turk, and Jew?

Moreover, (but, that our own harm it were)
To know no power whereof we stood in fear,
And were it not a merciful prevention
Of miseries, of mischiefs, and contention

H

Which

Which else would rage among us if we had
 No name, in which with Reverence might be made
 Vows, Oaths, and Protestations ; Or if we
 Should not believe a *Will* and *Power* in thee
 To heed and punish it, when wrong were done ;
 What benefit to *thee*, ensu'd thereon,
 For which thou shouldst vouchsafe to make a *Law*
 To keep the damn'd For-swearers hearts in awe ?

What suff'rest thou, when mad Blasphemers rave
 Against thy holy *Name*, that thou need'st have
 A *Law* to curb them ? Or, what have they done
 More than those Dogs, which bark against the *Moon* ?
 If they themselves, or, others of their kind
 No damage by those Blasphemies did find ?

And but, that sweetly provident thou art
 Ev'n for the meanest and least worthy part
 Of all thy *Creatures* ; what was that daies rest
 To thee, which thou ordain'st for Man and Beast ?
 Their pain or ease, Thy Rest augmented not,
 Nor, profit by the *Sabbaths* hast thou got ;
 Or, by the *Festivals* ordain'd by thee,
 For, they, not thine, but mans advantage be.

Our Essence being of a double Nature,
 And thou best knowing what best fits the Creature,
 Requirest all men so their *time* to use,
 That *Soul* and *Body*, may receive their dues
 But, what misfalls to thee if any spends
 His Times in vain or to preposterous ends ?

Some

Some of us peradventure fancy may,
That thou hast honour by the *Sabbath day*,
And that it adds to thy contentment then,
To hear and see great multitudes of men
Assemblies make, to invoke thy Name,
And in their songs to magnifie the same.

Indeed this is our Duty, and when this
Upon thy days by some performed is :
Thou tak'st it as a honour done to thee ;
That in such Dutys, we might serious be,
Yet, still the benefit is all our own.
Thy praise is neither more nor farther blown,
To thy avail, nor doth our holiness
Conduce to ought, but our own happiness.
The days on which we memorize thy Graces ;
And meet together in thy holy places,
Are much for our avail ; for then and there
Thou teachest us, our Crosses how to bear ;
What to believe and hope there we may learn
How we 'twixt *Good* and *Evil* may discern,
How Truth from cursed Error we may know,
What Path to shun or take, what work to do,
And how and whom to love (which is the Sun)
And height of all whereto on Earth we come)
Which manifests that only for our sake
It pleased thee some days of Rest to make.

Sure ev'ry mean capacity is able
To understand, that in the second Table.

The Epilogue.

Mans welfare is immediately intended,
And that therefore, those Laws be recommended
To universal practice ; so to stay
Our minds from running out another way.

For if our lives ambitiously we spend
In brawls for honour : If we set an end
To all our kind by Murthers : If we please
To plague our selves with ev'ry soul disease,
And ev'ry grief of Heart, which will arise
From *Fornications* and *Adulterys* :
If all our Labours should be made a prey
To Thieves, till want had worn us quite away ;
If we should plague each other by our Lies,
By flanders or in humane Perjurys ;
Or, if our hearts upon the Rack were set
By lusting after what we could not get,
These madnesses our mischiefs only be,
But neither harm nor discontent to thee :
Except in this respect, that having took
Our *Nature* thy Compassion cannot brook,
To see thy Members injur'd by the Sin,
Which lawless people are delighted in ?

Thou hast affirm'd ; (the better to apply
Thy workings to our mean Capacity)
That all things for thy Glory thou hast wrought,
And, yet it is not therefore to be thought
Thou wantest Glory, and didst work for more,
Or, that it gain'd ought wanting heretofore.

Nor

Nor may we think a power so truly wise,
Should work for that which we are bid despise.
But rather that thou honour dost expect
To be to thee ascrib'd as an effect,
Of fruitfulness belonging to the Natures,
And undespis'd condition of thy Creature,
Yea, I believe unfainedly oh God,
By what I from thy self have understood,
Thou wrought'st for *Love*. Not merely to attain
Thy Creatures love, for that had been as vain :
Because indeed, as little need thou hast
Of their imperfect love, as of the blast
Of their weak praise. Oh Lord thy *love* it was
Thy *Love essential* which did bring to pass,
The works thou mad'st ; That blessed love of thine
Which is thy *Self* (Oh Essence most *Divine*)
For, being *All*, and all at full possessing
In thy *Self being*, thou conceiv'd'st a blessing
To be conferr'd on others : not to add
Ought to that *Blessedness*, thy Essence had.

Thy wisdom infinite, a passage found
(By thy eternal *Power*, which hath no bound)
Distinct, and *finite Natures* forth to bring
(without impairing or diminishing
Thy perfect *Essence*) which of thy *perfection*
Should give some Demonstration, by reflection.

Among the rest one Creature thou did'st name,
Compos'd of all, which th' *universal Frame*

Therein contained; And the same didst make
 Not only so, as that it might partake
 Of all Created things, and also be
 A certain Medium 'twixt them and thee,
 But, which is to the honour of it more,
 Thine *Image* in it self it likewise bore,
 And had a possibility to be,
 United (undivisibly) to thee.

A *Species* of this *Creature*, Lord I am,
 And, for what end created we became
 As I conceive it, here, I mean to tell
 Oh teach me better, If I say not well,
 Thou being *Love* it self, and therefore kind,
 It was thy gracious and eternal mind,
Mankind a Sharer in thy bliss to make
 And grant him License also to partake
 That Glory which thou didst enjoy alone,
 Before all other *Beings* were begun,
 And this great favour Lord thou pleased wert,
 (As well became thy *Wisdom*) to impart
 By *Means*, *Degrees*, and on the same condition
 Through which we best might gain the best fruiti-
 Of what was purposed; and come to be (on
 United (as I said before) to thee.
 To *Adam* this great Mystery appear'd
 Till *disobedience*, *Foggs* in him had rear'd
 Which dall'd his *Reason*, and his heart declin'd
 From Thee, within himself, this bliss to find.

The

The Law thou gav'st him, was not (as is thought
By some of us) that proof might so be sought
Of his Obedience : For thou knowest all
Before it is ; and what shall still befall,
Much less (as other some conceited are)
Was that Command intended as a Snare
Those to entrap whom thy eternal Hate,
Had fore-decreed, Oh God ! to reprobate ?
Far it is from the Goodness of thy Nature,
To be a *God* so Cruel to thy Creature,
And far, far be it from thy Creatures too,
To their kind *Maker* so great wrong to do.

This, rather, seems the cause there could not be
A possibility, that *Thou* and *We*
Should make a perfect *Unity*, unless
Our Nature had *Essential Righteousness* :
For, otherwise, thy Justice would abhor
That which thy Mercy did endeavour for,
And, from uniting us, become so far
That thine own *Attributes* would be at War.

When therefore *Man* seduced fail'd in that,
Which might have perfected his blest Estate,
And, that perform'd not whereby Justice might,
In our Advancement take a full delight,
Behold, thy powerful *Mercy* did prevent
Our total ruin by a Wonderment
Beyond the Worlds Creation, out of nought.
For, when by Sin we further off were brought,

From what thou had'st intended us, then by
 The not obtaining of an Entity
 Thy all-inventing wisdom found a mean
 Through which our Essence made e'rewhile un-
 Should be re-purifi'd and so perfum'd (clean
 That personally it might be then assum'd
 Unto thy self ; and Man thereby attain
 A Happiness not to be lost again.
 If some few easy Duties he will do
 When Grace enables Nature thereunto.

And doubtless every Man shall one day know
 That thou on him such portions didst bestow
 (Ev'n pers'nally) that if he be undone,
 It was not *Adams*, but his fault alone.

This *Mystery* thy goodness brought to pass,
 And for no other end, Oh Lord it was
 But for our good ; for neither dost thou need
 Our Praise or Love ; nor is it for the deed
 Of Love or Praise, or Worship or of ought
 Which by our faculties to pass is brought,
 That thou requirest them of us ; but that we
 Should not unto our selves defective be
 In doing our endeavours to attain
 So much as lieth in our power to gain
 Lest it indamage us, and in the way
 Unto our true perfections stops may lay.

Essential goodness hath essential peace
 Without all diminution or increase,

And

And therefore he who blessedness desires
To that above all other thing aspires.
To love and *give due praise*, is better far
Than to be lov'd, or to be praised are
To him that hath substance of his own
Ev'n I my self (whose heart is overgrown
With imperfections) love without respect
Of any end but meerly to affect
Those whom I love, and rather would have done
Ten thousand kindnesses than sought for one.

And Lord if such a failing love as mine,
May reach to this ; how infinite is thine ?
And, Oh how far art thou from things so vain
As loving meerly to be *lov'd* again
By such poor worms as we whose best *affection*
Is but a passion full of imperfection !

Indeed thou bid'st us love thee ; but, for what
Save to preserve us capable of that,
Which we receive ; and that we might not miss
The comfort which in Virtue placed is,
And of whose hapless want, he cannot chuse
But feel the loss whose conscience doth accuse :
Yea thou commandest love, that love may make
Our nature of thy nature to partake :
Without which quality there cannot be
The true Communion 'twixt us and thee,
Which is the very height of all our bliss,
Or which indeed the Essence of it is.

For

For could we be of thee, Oh God! approv'd,
 Or, could we of all creatures be belov'd
 Tho' we no love return'd (nor had in us,
 An object for the love conferred thus)
 Which were impossible; we ne'retheleſſ
 Should ſuffer by our own unworthineſſ
 An inward Hell, and to our ſelves invent,
 Occaſions of continual diſcontent,
 As to thoſe envious men, it may appear
 Who cauſeſly injurious often are.

To thoſe their honest neighbours whom they find
 To them as friendly as they are unkind,
 For outward plaſques purſueth ſo this ſin,
 Nay alſo, ſo affects him ſtill within,
 And till his naſture be depraved quite,
 His own Injuſtice will his heart affright.

Yea they whose Crimes are pardon'd are not free
 From ſuff'ring though they well aſſured be,
 That nejther *God* nor *Man* will blame them for,
 The paſſed Fraiſties, which they do abhor.

For then our hearts will grieve do what we can,
 If they have injur'd either *God* or *Man*.
 And then more favour is vouchſaf'd to them,
 The more themſelves they censure and condemn.

Therefore, althoſh I can forgive my Friend,
 Yet, I would have him wary to offend,
 Lest, when he finds his error griev'd he be,
 Within himſelf, that he hath wronged me,

And

And in his heart a torment suffer should,
From which my love would keep him if I could.

Ev'n so oh Lord my God (though in degree,
More infinite than can conceived be :

And, in a manner, which I am not able
By any Figure to make demonstrable)
In meer Good-will to *Man*, thou pleased art
To preach unto his ear, or to his *Heart*
Those *Dutys*, which to thee from him belong,
That he, unto himself, may do no wrong.

Because we seem a great esteem to have
Of Love and Praise, and thereby to receive,
Content and profit ; thou dost oft propose
By us to be perform'd ; such things as those,
As Dutys which are much of thee desired,
And at our hand, for thy avail required,
But doubtless thou dost only seem to be
Like us, that thou might'st make us like to thee,
And that, (if thee we love) we might be won
To do as for thy sake what should be done.
For our own Good ; As Parents kind and wise
Have dealt with Children in their Infancies.

And whereas, Lord, it hath been said by thee,
That thou wilt of thine honour Jealous be :
Thou only Jealous art, lest our neglect
Of thee, our own perdition may effect.

Thou dost things Honourable ; and though none
Did praise thee for them, they should still be done.

Thine

Thine honour is essential : That we give
 And which from us thou pleaseſt to receive
 Is but an accident ; which ever may,
 Without thy loss, be present or away.
 And when thou either thanks or praise requireſt
 To perfect us, those Dutys thou desireſt.

This we long time have ſo miſunderſtood,
 As if we did conceive thou wert a God,
 Affected with *Self-Love*, or *Fruitleſs Fame*,
 (Although we mannerly express the ſame)
 Yea we have dream'd that thou this world diſt
 And us and all things for thy Glorys fake. (make
 In ſuch a ſeſſe, and for ſuch praifes too
 As we effect, when our beſt works we do.

I would we thought no worse; or would we
 What damnable absurdities enſue, (knew
 Our groundleſs Fancies ; For by them thou gainſt
 Some fear, but little hearty love obtain'ſt.

By theſe falſe thoughts of thee, we do encrease
 Our own ſelf Love, and all vain gloriousneſs,
 Within our ſelves hence is all we intend,
 Our whole endeavours for a private end,
 And that a froward peeviſhneſs is own'd,
 In moſt of all our actions to be found,
 For who can poſſibly be just or wiſe,
 Who to his God imputes absurdities ?

Lord now we better know thee ; and are ſhown
 Both by thy words and works what ſhould be done ;
 Our

Our selves we yet improve not as we ought,
By what thy *Workings* and thy *Word* have taught,
But both *Self-love* and *Vanity* have share,
Ev'n in our Actions that most pious are.

We *Counsel*, we *Relieve*, *Write*, *Preach* and *Pray*,
That *Honour*, *Gain*, or *Pleasure* bring it may,
To our own Persons ; and would little care
How wicked and unhappy others are,
Had we our aims ; and still might them possess
Amid'st our Sins and their unhappiness,
Ev'n I my self who love a better mind.
Do in my self so much corruption find,
That (I confess) received Injuries,
More mov'd me to reprove Impieties,
Than mine own goodness, and that from my sin
My best performances did first begin,
For which let pardon, Lord, vouchsafed be,
And more sincere hereafter make thou me,
For, this may peradventure be the cause,
We preach thy *Gospel*, and pronounce thy *Laws*,
And write without effect ; ev'n this that our
Corruption makes the means, to want the power
It might have had ; Else 'tis because we hide
Thy Love, and have that saving Grace deny'd,
Which thou to all extendest ; and which none
Shall want, who striveth to lay hold thereon.

To help amend these faults now I have said,
What, I believe thy Spirit hath convey'd

Into

The Epilogue.

Into my heart : If I have err'd in ought
Let me, oh Lord, by thee be better taught
If truth I speak, let other men from hence
Partakers be, of my Intelligence,
Make me and them thy love so fully view,
That we in our affections may be true,
And give us Grace the truth of them to show
In doing well, the Duties which we owe.

Amen.

A



A

Metrical Paraphrase

Upon the

C R E E D.

Since it befits, that I account should give
 What way unto Salvation I believe ;
 Of my profession here the sum I gather.
 First, I confess a Faith in God the Father :
 In God, who (without Helper or Partaker)
 Was of himself the Worlds Almighty Maker,
 And first gave Time his being : who gave birth
 To all the Creatures, both of Heaven and Earth.
 Our everlasting welfare doth consist
 In his great mercies, and in Jesus Christ ;

(The

(The second person of that Three in one)
 The Father's equal, and his only Son ;
 That ever-blessed, and incarnate Word,
 Which our Redeemer is, our life, Our Lord
 For when by Sathan's guile we were deceived,
 Christ was that means of help, which was conceived ;
 Yea, (when we were in danger to be lost)
 Conceived for us, by the Holy Ghost.
 And that we might not ever be forlorn,
 For our eternal safety he was Born :
 Born as a Man (that Man might not miscarry)
 Even of the substance of the Virgin Mary,
 And loe, a greater mercy, and a wonder ;
 He that can make All suffer, suffered under
 The Jewish spite (which all the world revile at)
 And Cruel tyrannies of Pontius Pilate.
 In him do I believe, who was envied,
 Who with extreamest hate was Crucified :
 Who being life it self (to make assured
 Our souls of safety) was both dead, and buried :
 And that no servile fear in us might dwell,
 To conquer, He descended into Hell :
 Where no infernal Power had power to lay
 Command upon him ; but on the third day

The

The force of Death and Hell he did constrain,
And so in Triumph, **He** arose again.
Yea, the Almighty power advanc'd his head;
As wel above all things, as from the dead.
Then, that from thence gifts might to men be given,
With glory, **He** ascended into Heaven:
Where, that suprem and everlasting throne,
Which was prepar'd, he clim'd; and sitteth on
That blessed seat, where he shall make abode
To plead for us, at the right hand of **God**
And no where should he be enthroned rather,
Than there: for he is **God**, as is the **Father**
And therefore, with an equal love delight I
To praise and serve them both, as one **Almighty**:
Yet in their office there's a difference.
And I believe, that Jesus Christ, from thence,
Shall in the great and universal doom,
Return, and that with Angels **He** shall come,
To question such as at his Empire grudge;
Even those who have presumed him to judge
And that black day shall be so Catholick,
As I believe not only that the quick
To that assise shall all be summoned,
But, he will both adjudge them, and the dead.

I

Moreover

Moreover, in the Godhead I conceive
Another Person, in whom I believe :

For all my hope of blessedness were lost,
If I believ'd not in the Holy Ghost.

And though vain Schismaticks through pride and folly
Contemn her power, I do believe the holy
Chaste Spouse of Christ (for whom so many search
By marks uncertain) the true Catholick Church.
I do believe (God keep us in this union,)
That there shall be for ever the Communion
Of Gods Elect : and that he still acquaints
His Children in the fellowship of Saints.
Though damned be Mans natural condition,
By grace in Christ I look for the remission
Of all my foul misdeeds ; for there begins
Deaths end, which is the punishment of sins.
Moreover, I the Sadduces infection
Abhor, and do believe the Resurrection :
Yea, though I turn to dust ; yet through God, I
Expect a glorious rising of the body,
And that, exempted from the cares here rife,
I shall enjoy perfection and the life
That is not subject unto change or wasting,
But ever-blessed, and for ever-lasting.

This

This is my Faith, which that it fail not when
It most should steed me, let God say, Amen.

*To whom, that he so much vouchsafe we may,
Thus as a member of his Church, I pray.*

I 2

A.



A

Metrical Paraphrase
Upon the
LORD'S PRAYER.

Lord, at thy Mercy-seat, our selves we gather,
To do our duties unto thee, Our Father.
To whom all praise, all honour, should be given :
For, thou art that great God which art in Heaven.
Thou by thy wisdom rul'st the worlds whole frame,
For ever, therefore, Hallowed be thy Name.
Let never more delayes divide us from
Thy glories view, but let Thy Kingdom come.
Let thy commands opposed be by none,
But thy good pleasure, and Thy will done.

And

And let our promptnes to obey, be even
The very same in earth, as 'tis in heaven.
Then, for our selves, O Lord, we also pray,
Thou wouldst be pleased to Give us this day,
That food of life wherewith our souls are fed,
Contented raiment, and our daily bread.
With needful thing do thou relieve us:
And, of thy mercy, pity And forgive us
All our misdeeds, in him whom thou didst please,
To take in offering for our trespasses.
And for as much, O Lord, as we believe,
Thou so wilt pardon us, as we forgive ;
Let that love teach us, wherewith thou acquaints us,
To pardon all them, that trespass against us.
And though sometime thou find'st we have forgot
This Love, or thee, yet help, And lead us not
Through Soul or bodies want, to desperation
Nor let abundance drive, into temptation. *See Pro.*
30. 8, 9.
Let not the soul of any true Believer,
Fall in the time of tryal : But deliver
Yea, save him from the malice of the Devil,
And both in life and death keep us from evil.
Thus pray we Lord : And but of thee from whom
Can this be had ! For thine is the Kingdom.

The

118 *A Metrical Paraphrase, &c.*

The world is of thy works the graven story,
To thee belongs the power, and the glory.
And this thy happiness hath ending never :
But shall remain for ever, and for ever.
This we confess ; and will confess agen,
Till we shall say eternally, Amen.

*Thou shalt write them upon the posts of thy house,
and upon thy Gates, Deut. 6. 9.*

F I N I S.

